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A GRAMMAR 1173
77

OF THE

ARABIC LANGUAGE, //

TRANSLATED

For. Sub. ①
From the German of Caspari,

AND EDITED,

WITH NUMEROUS ADDITIONS AND CORRECTIONS,

③ BY
W. WRIGHT, D.D., LL.D.,
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Second Edition, Revised and greatly Enlarged.

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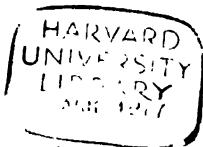
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PREFACE.

IN re-editing the second volume of my translation of Caspari's Arabic Grammar, I have followed the same method, and availed myself of the same aids, as in the first volume. The result has been an increase in bulk of upwards of 130 pages (422 instead of 289).

I have, therefore, to economise space, generally omitted all mention of the sources from which the examples are taken. To the learner this is not of much consequence; whilst the teacher will readily perceive that they are in part the stock examples of the native grammarians, in part selected from the Kor'an, the older poets, and a few authors of later date.

For the same reason, but with more regret, I have suppressed a chapter upon the native metrical system; and have contented myself with referring the student to some standard works on the subject. To the books mentioned in the note on p. 377 may be added Coupriy, *Traité de Versification Arabe* (Leipzig, 1875). The more advanced student may also consult with advantage two works of

wider range, namely, Garcin de Tassy, *Rhétorique et Prosodie des Langues de l'Orient Musulman* (2^de édit., Paris, 1873), and Rückert, *Grammatik Poetik und Rhetorik der Perser*, neu herausgegeben von W. Pertsch (Gotha, 1874).

The Table of Contents and the Indexes will, I trust, be found sufficient for the wants of the diligent student.

W. WRIGHT.

CAMBRIDGE,

20th January, 1875.

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PART THIRD.

SYNTAX.

I. THE SEVERAL COMPONENT PARTS OF A SENTENCE.

A. THE VERB.

1. The States or Tenses.

1. The *Perfect*, الْمَاضِي (Vol. I., §§. 77, 79), indicates:—

a) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as
زَيْدٌ ثُمَّ جَاءَ *then came Zeid*; جَلَسُوا عَلَى الْبَابِ *they sat down at the door*.

b) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as
أَذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ *be mindful of my favour, which I have bestowed upon you*.

c) A past act, of which it can be said that it often took place or still takes place—a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as
رَوَتْ الرِّوَاةُ *relaters say (have handed it down by oral tradition from one to another)*; اِتَّفَقَ الْمُفَسِّرُونَ *commentators are agreed (have agreed and still agree)*.

d) An act which is just completed at the moment, and by the very act, of speaking; as *أَنْشَدْتُكَ اللَّهَ* *I conjure thee by God*; *بِعَتِّكَ هَذَا* *I sell thee this*.

e) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle *لَا* not, especially in oaths or asseverations; as *فَاعْطِنَا الْإِمَانَ عَلَى خَلَّتَيْنِ إِمَّا أَنْتَ قَبْلَتْ مَا أَتَيْنَاكَ بِهِ وَإِمَّا سَتَرْتَ وَامْسَكْتَ عَنْ أَدَانَا حَتَّى نَخْرُجَ مِنْ بِلَادِكَ* *give us, therefore, an assurance of safety on one of two conditions, either that thou wilt accept (lit. hast accepted) what we propose to thee (lit. that wherewith we are come to thee), or that thou wilt keep (it) secret and refrain (lit. hast kept it secret and refrained) from doing us any harm, till we get out of thy country*; *وَاللَّهِ لَا أَقْمِتُ بِمَكَّةَ* *by God, I shall certainly not remain in Mekka*; *الْبَيْتُ لَا خَامِرَتْنِي الْخَمْرُ مَا عَلَقْتُ رَوْحِي بِجَسَمِي* *I swear (that) wine shall not make me intoxicated, as long as my soul remains in my body*.

REM. When a clause commencing with *لَا* is connected with a previous clause beginning with *مَا* followed by the perfect, or *لَمْ* followed by the jussive, in that case *لَا* does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as *إِنِّي مَا قَتَلْتُ ابْنَكَ سَهْوًا وَلَا عَمْدًا وَلَا جَعَلْتُ هَامَتَهُ لِسَيفِي غَمْدًا* *I have not killed thy son either inadvertently or designedly, nor have I made his skull a sheath for my sword*; *بَلَوْتُ مِنَ الْعَجَائِبِ مَا لَمْ يَرَهُ الرَّأَوْنُ وَلَا رَوَاهُ الرَّأَوْنُ* *I have experienced such wonderful things as neither seers have seen, nor narrators have narrated*.

f) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as رَحِمَهُ اللَّهُ تَعَالَى *may God (who is exalted above all) have mercy on him!* دَامَ مَلِكُهُ جَعِلْتُ *may his reign be long!* أَبَيْتَ اللَّعْنُ *mayest thou avoid execration (a formula used in addressing the ancient Arab kings)!* لَعَنَكَ اللَّهُ *God curse thee!* The proper signification of the perfect in this case is, "if it be as I wish, God has already had mercy on him;" &c. The perfect has this sense also after لَا; as لَا لَقَيْتُمْ مَا بَقِيتُمْ ضَرًّا *may you never meet with harm, as long as you live!* لَا فَضُّ فُوكَ *may thy teeth (lit. mouth) not be broken!*—When a conditional clause precedes the optative, the particle ف must be prefixed to the latter, in order that the influence of the conditional particle in the former may not extend to it; as إِنْ كُنْتَ ابْنُ هَمَّامٍ فَحَيِّتْ بِإِكْرَامٍ *if thou art 'Ibn Hammām (lit. the son of Hammām), mayest thou be saluted with honour!*

REM. After the name of God, such perfects as تَبَارَكَ وَتَعَالَى, جَلَّ وَعَلَا, and the like, are not optative but declarative or assertory; as قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى *God (who is blessed and exalted above all) hath said—.*

2. The perfect is often preceded by the particle قَدْ (vol. I., §. 362, r). When this is the case, if the perfect has either of the meanings mentioned in §. 1, *b* and *d*, it now implies that the act is really finished and completed just at the moment of speaking. Its completeness may consist either *a*) in

the removal of all doubt regarding it, in its perfect certainty as opposed to uncertainty; or *b*) in its having taken place in agreement or disagreement with what preceded it, in accordance or non-accordance with what was, or might be, expected, or just a little before the time of speaking. For example *قَدْ ذَكَرْنَا* *وَزَارَةَ جَدِّهِمْ خَالِدِ بْنِ بَرْمَكٍ فِي أَيَّامِ الْمَنْصُورِ وَنَذْكُرُ هَاهُنَا* *وَزَارَةَ الْبَاقِينَ* we have already spoken of the vizirate of their grandfather *Hālid ibn Barmek* in the reign of *ʿl-Manṣūr*, and we will here speak of the vizirates of the rest (in this example the just completed act is contrasted with the future one); *قَدْ قَامَتِ الصَّلَاةُ* the (time of) prayer is come; *إِنْ أَبْنَتَكَ قَدْ مَاتَتْ* thy daughter is, as was expected, dead, or thy daughter is just dead; *أَمَّا الْوَلَايَةُ فَقَدْ* *وَلَيْتُ أَبْنَتَكَ مِصْرَ* as regards the post of governor, I appoint thy son governor of Egypt (§. 1, *d*); *قَالَ لَهُ وَعَدْتَ هَذَا فَقَالَ قَدْ وَفَيْتَ* he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.

REM. *a*. *قَدْ* immediately precedes the verb, as in the above examples, and can be separated from it only by an oath or asseveration; as *قَدْ وَاللَّهِ أَحْسَنْتَ* by God, thou hast done well; *قَدْ لَعَمْرِي بَتٌ* *سَاهِرًا* by my life, I have passed the whole night awake.

REM. *b*. *قَدْ* is called by the grammarians *حَرْفُ التَّوَقُّعِ* the particle of expectation, and is said to be used *لِلتَّحْقِيقِ* to indicate perfect certainty, or *لِتَقْرِيبِ الْمَاضِي مِنَ الْحَالِ* to approximate the past to the present.

3. The Pluperfect is expressed :—

a) By the *simple perfect*, in relative or conjunctive clauses,* that depend upon clauses in which the verbs are in the perfect; as ^{عَرَضَ عَلَيْهِمْ مَا أَمَرَ بِهِ الْمَامُونُ} *he laid before them what ʿl-Ma'mūn had ordered*; ^{جَلَسَ حَيْثُ جَلَسَ أَبُوهُ} *he sat where his father had sat*; ^{فَلَمَّا وَصَلَ الثَّورُ إِلَى الْمَرْضِعِ فَوَلَّى هَارِبًا} *and after the bull had come to the place, he turned his back in flight*; ^{إِنْهَزَمَ لَمَّا قُتِلَ أَهْلُ بَيْتِهِ} *he fled after his kinsmen had been killed*.

b) By the *perfect* with the particle ^{قَدْ}, preceded by ^و, or without it, provided the preceding clause is one which has its verb in the perfect; as ^{أَخْرَجَهُ وَقَدْ عَمِيَ} *he led him out blinded* (lit. *and he had been blinded*); ^{بَكَرَ إِلَى الْفَضْلِ فَرَجَدَهُ قَدْ بَكَرَ إِلَى دَارِ الرَّشِيدِ} *he went early in the morning to ʿl-Faḍl, and found that he had gone still earlier to the palace of 'ar-Raṣīd* (lit. *and found him, he had already gone early*). The clauses with ^{قَدْ} and ^{وَقَدْ} are clauses expressing a state or condition (حَال).

c) By the verb ^{كَانَ} *to be*, prefixed to the *perfect*; as ^{مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ} *ʿar-Raṣīd died at Ṭūs, after he had set out* (lit. *and he had set*

* By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect subjunctive or potential. For instance: ^{لَوْ كَانَتْ فِيهِمَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا} if there had been in them (heaven and earth) gods besides God, they would surely have gone to ruin; ^{لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً} if thy Lord had chosen, He would surely have made (all) mankind one people; ^{وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْقِهِمْ ذُرِّيَةً ضِعَافًا خَافُوا عَلَيْهِمْ} and let those fear (God); who, if they should leave (or were to leave) behind them weak offspring, would have fears for them (or would be afraid on their account); ^{وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا} and if the people of those towns had believed and feared (God), we would have surely bestowed upon them blessings from heaven and earth; ^{لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ} had it not been for the goodness of God towards you and His mercy, ye would surely have followed Satan, (all) save a few; ^{لَوْ لَا عَلَىٰ لَهْلَكٍ عَمْرُؤُ} had it not been for 'Alī, 'Omar would surely have perished; ^{لَوْ لَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ} had it not been for you, we would surely have been believers; ^{لَوْ لَا لَكَ هَذَا الْعَامَ لَمْ أَحْجِجْ} had it not been for thee, I would not have gone on pilgrimage this year (^{أَحْجِجْ} in rhyme for ^{أَحْجِجْ}).

—b) Occasionally ^{كَانَ} is placed between ^{لَوْ} and the perfect in

it may not have a verb actually expressed, yet includes a verbal idea, viz. that of the verb ^{كَانَ}.

the protasis of the sentence, and sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verbs in both clauses is always and necessarily that of the pluperfect; as لَوْ كُنْتُ عَلِمْتُ ذَلِكَ *if I had known this, I would have beaten thee*; لَوْ كَانُوا عَرَفُوهَا لَمَّا كَانُوا صَلَبُوا رَبَّ الْمَجْدِ *if they had known it, they would not have crucified the Lord of glory.*—c) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated by the imperfect subjunctive or potential; as لَوْ نَشَاءُ أَصْبَاهُمْ بِذُنُوبِهِمْ *if we pleased, we could smite them for their sins*; لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجَا *if we pleased, we could make it salt water.*

REM. The apodosis of لَوْ (جَوَابُ لَوْ the answer, complement, or correlative of law) is frequently omitted, when the context readily suggests it; as وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ خَلِقُوهَا بِدُونِهَا *and if the mountains could be made to move by a Kor'an, or the earth be cleft in pieces by it, or the dead be addressed by it, (scil. it would be by this Kor'an)*; إِنْ لَوْ أَنِّي لِي بِكُمْ قُوَّةٌ أَوْ آوَى إِلَى رُكْنٍ شَدِيدٍ *I were a match for you in strength, or could have recourse to a powerful clan or party, or to a mighty chieftain, (scil. I would resist you)*; إِنَّمَا تَوَقَّعْتُ حَتَّى تَرَى مِقْدَارَ حَرْبِنَا وَصَبْرِنَا وَلَوْ كُنَّا بِبَوَاطِنِنَا مَعَهُ *I have delayed only until thou couldst see the extent of our forces and of our endurance; and if we had been with him with our hearts (heart and soul), (scil. we should have defeated you long ago)*; وَلَوْ لَمْ يَكُنْ لَهَا مِنَ الشَّرَفِ إِلَّا مَوْضِعُ الشَّرَفِ الْمَقَابِلِ لَهَا الْمَطْلُ عَلَيْهَا الْمَشْهُورِ *and if it (Seville) possessed no*

other glory but the place, called Axarafe, opposite to and overhanging it, famous for its numerous olive-trees, (and) stretching leagues by leagues, (scil. this would be enough for it, لَكُنَى or لَكَفَاها).

5. After إِذَا when, as often as (vol. I., §. 367, b), the perfect is usually said to take the meaning of the imperfect, the future act being represented as having already taken place; as أَصْبَحَ إِذَا أَحْمَرُ الْبُسْرُ *I will come to thee when the unripe dates become red*; اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ *respond to God and to the Apostle, when he calls you to that which can give you life*.—Consequently, if the particle إِذَا or مَا be followed by two correlative clauses, the first of which extends its converse influence to the verb of the second, the verbs have in both clauses either a present or a future signification. For example: فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا *and when the promised term of the future life comes (or is come, or shall have come), we will bring you all together (to judgment)*; أَتُمِ إِذَا مَا وَقَعَ أَمْنُكُمْ بِهِ *when it (the punishment) falls (upon you), will ye believe it then?* إِذَا رَأَى يَحْيَى الْأَمْرَ ذَلَّتْ *when Yahyā takes the matter in hand, its difficulties are easily overcome*. In such cases the Latin requires the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the protasis or apodosis; as وَإِذَا تَتَلَّى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا

and when our verses are read to them, they say, *We have heard*; *men* إِذَا تَدْعَى نَزَالٍ إِلَى الْوَعَى رَأَيْتَهُمْ رَجُلِي كَأَنَّمْ رَكَبَ whom, when the shout of 'Alight for the fray' is raised, you see on foot (looking as tall) as if (they were) riding (رَكَبَ in rhyme for رَكَبَ) and when thou seest them, their bodies make thee marvel. Occasionally too the imperfect occurs in both clauses; as إِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا and when our verses are read to them as clear proofs, thou discernest displeasure in the faces of those who disbelieve; إِذَا تَزُولُ تَزُولُ عَنْ مَخْطِئِ تَخْشَى and when it (ill fortune) departs, it departs from a proud hero, whose sudden fits of passion are dreaded by his rivals; إِذَا تَرَدُّ إِلَى قَلِيلٍ تَقْنَعُ and when it (the soul) is reduced, or restricted, to a little, it is content. — If a clause dependent on إِذَا is introduced by such a perfect as كَانَ or صَارَ, or stands in the middle of a narrative of past events, the verb governed in the perfect by إِذَا is likewise a historical perfect; e. g. إِذَا تَكَلَّمَ ابْنُ خَالِدٍ كَانَ when he spoke, he spoke eloquently.

REM. a. The use of إِذَا as a conjunction arises in reality out of its original meaning as a temporal demonstrative (see vol. I., §. 367, b). Like يَوْمَ, وَقْتُ, حِينَ, etc. (see §. 78), إِذَا is an accusative in the construct state, and governs a following verbal clause virtually in the genitive. Under these circumstances, the actions both of the defining clause, introduced by إِذَا, and of the clause defined by it, are

such as would be appropriately expressed by the imperfect indicative. These two clauses being in correlation, and that which is logically primary (the defined clause) becoming syntactically secondary (the apodosis), either action may — without reference to their temporal relation to one another or to other actions — be regarded either *α*) as beginning or in progress, or *β*) as completed and done. In the one case the imperfect will be used, in the other the perfect. As a rule, however, the language has preferred either to represent the action of the defining clause (or protasis) alone by the perfect; or else, which is more common, the actions of both the correlative clauses by the perfect, that of the apodosis being, as it were, conditioned and postulated by that of the protasis. But to what period of time these correlated actions belong, — whether the perfects are to be translated by our past, present or future, — depends entirely upon the considerations stated in vol. I., §. 77, rem. *a*.

REM. *b*. The temporal clause introduced by إِذَا is often almost identical in meaning with a conditional clause introduced by إِنْ (see §. 6); but it is very rare to find إِذَا construed with the jussive like إِنْ (§§. 13 and 17, *c*), as وَإِذَا تُبَيَّكَ خَصَامَةُ فَتَجَمَّلْ (§§. 13 and 17, *c*), as *and when poverty befalls thee, bear it patiently* (تَجَمَّلْ in rhyme for تَجَمَّلْ).

REM. *c*. It has been said that when إِذَا or مَا is immediately preceded by حَتَّى until, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state which closes the action of a previous perfect. This exception to the so-called conversive influence of إِذَا or مَا does not, however, hold good. حَتَّى is construed with the perfect to indicate a simple temporal limit, or the effect or result of an act or series of acts; with the imperfect indicative, when this effect or result is regarded not as something actually past, but as yet

they were rejoicing over what they had got, We laid hold on them suddenly, and lo, they were in despair.

6. a) After the conditional particle *إن* (vol. I., §. 367, e), and after many words which imply the conditional meaning of *إن* (معنى *إن* or معنى الشرط *إن*), the perfect is also said to take a future sense, the condition being represented as already fulfilled. In English it may usually be rendered by the present. Such words, for instance, are: *أى* and *من* *who*, *whoever*, *أىمن* *whosoever*, *ما* *what*, *أىما* *whatsoever*, *مهما* *whatever*, *كأما* *as often as*, *حيث* *where*, *حيثما* *wherever*, *متى* *when*, *متأما* *whenever*, *أين* *where*, *أينما* *wherever*, *كيف* *how*, *كيفما* *however*, *أنى* *in whatever way*, *أىان* and *أيان* *when, whenever*, *إنى* *whenever*. Examples: *إنى أخاف إن عصيت ربي عذاب أنما* *I fear, if I rebel (lit. have rebelled) against my Lord, the punishment of a great (i. e. terrible) day; واقتلهم حيث* *and slay them wherever you find them (lit. have found them); وهو معكم أينما كنتم* *and he is with you wherever you are*. The same remark applies to the perfects before and after *أو* *or*, in such phrases as: *سواء غابوا أو حضروا* *it is all the same whether they are absent or present; سواء على قمت أو قعدت* *it is all one to me whether thou standest or sittest; أكرم الضيف* *honour a guest, whether he be rich or poor.* —

(at least) be indulgent, if I have committed a crime or a fault.—

d) But if the perfect after these words is to have the historical sense (English past tense, §. 1, a), the verb كَانَ, or one of its "sisters," must be prefixed to the correlative clauses; e. g. كَانُوا إِنْ بَالِغُوا بَلَّغُوا if they exerted themselves to attain an object, they attained it; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as إِنَّمَا أَدْرَكْتُ الْعِلْمَ بِالْحَمْدِ فُكُلَمَا فَهِمْتُ قُلْتُ الْحَمْدُ لِلَّهِ I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise belongs to God.

REM. a. What has been said of the temporal إِذَا in §. 5, rem. a, is also applicable to the conditional إِنْ, for إِنْ is also originally a demonstrative (compare إِنْ, إِنْ). In this case, however, the language always employs the perfect, never the imperfect indicative, after the conditional word; that is to say, the condition is invariably represented, in reference to the conditioned, as a completed action, and not as one in progress. On the alternative use of the Jussive, see §§. 18 and 17, c.

REM. b. The apodosis of إِنْ (جَوَابُ إِنْ), like that of لَوْ (§. 4, rem.), is frequently omitted, when the context readily suggests it; as إِنْ شَهِدَ لَكَ عَدْلَانِ مِنَ الْمُسْلِمِينَ وَالْأُفْسُوفِ مِنْهُ الْيَمِينِ if two just men of the Muslims bear witness in thy favour, (good and well); but if not, demand of him the oath; إِنْ تَبَتَّ وَرَجَعْتَ عَنْ قَوْلِكَ وَالْأَمْرُ الْعَبِيدَ بِسُلْخِكَ if thou repentest and recantest what thou hast said, (good and well, or I will forgive thee); but if not, I will order the slaves to flay thee alive.

REM. c. Where **أَيَّ**, **مَنْ** and **مَا** are interrogatives or simple relatives, **أَتَى**, **أَيْنَ**, **أَيْتَى** and **كَيْفَ** interrogatives, and **حَيْثُ** a simple relative adverb, without any admixture of the conditional signification of **إِنْ**, perfects dependent upon them retain their original sense.

7. After the particle **مَا**, *as long as*, *whilst*, *as often as* (vol. I., §. 367, n), the perfect takes the meaning of the imperfect (present or future); as **لَا لَقِيتُمْ مَا بَقِيتُمْ ضُرًّا** *may you never meet with harm* (§. 1, f), *as long as you live!* **النَّاسُ** **أَلَا تَرَوْنَ** **الْحَيَاةَ الدُّنْيَا غَافِلِينَ** *men are careless, as long as they live in this world* (lit. *remain in the life of this world*); **لَا أَنْسَاكَ مَا ذَرَّ شَارِقُ** *I will not forget thee, as long as a sun rises*; **الْهَمُّ مَا دَعَوْتَهُ أَجَابَ** *care answers, as often as* (or *whenever*) *you call it*. If this imperfect is to be historical, the rule laid down in §. 6, d, must be observed. The negative *as long as not* is always expressed by **مَا لَمْ** with the jussive (see §. 11).

REM. The Arab grammarians regard this **مَا** as **زَمَانِيَّةٌ** or **مَصْدَرِيَّةٌ ظَرْفِيَّةٌ**, i. e., as equivalent to a verbal noun or infinitive in the accusative of time. They say that **مَا دُمْتَ حَيًّا**, *as long as thou remainest alive*, is equivalent to **مُدَّةَ دَوَامِكَ حَيًّا** or **دَوَامَكَ حَيًّا**. This cannot, however, be the case, for whence then would come the conversive force of this **مَا**? It is in fact only a variety, in its application to time, of the **مَا الشَّرْطِيَّةُ** or conditional *mū* (§. 6, a).

8. The Imperfect Indicative (المضارع المرفوع) does not in

itself express any idea of time; it merely indicates a *beginning*, *incomplete*, *enduring* existence, either in *present*, *past*, or *future time*. Hence it signifies:—

a) An act which does not take place at any one particular time, to the exclusion of any other time, but which takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (*the indefinite present*); as ^{وَيُؤْتِيهِم مَّا يَشَاءُونَ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ} *الإنسان يدبر والله يقدر* man forms plans and God directs them (man proposes, God disposes); ^{وَالْحَرُّ بِالنَّارِ يُسْعَدُ الْكَافِرِينَ} *بِالنِّيرِ يستعبد الحر* the free man is enslaved by benefits (conferred upon him).

δ) An act which, though commenced at the time of speaking, is not yet completed, — which continues during the present time (the *definite present*); as ^{لَا إِلَهَ إِلَّا اللَّهُ} ^{يَعْلَمُ} ^{بِمَا} ^{تَعْمَلُونَ} *God knows what ye are doing.* Hence its use as a historical present in lively descriptions of past events; e. g. ^{قَالَ} ^{طَلْحَةُ} ^{فَآخَرُ} ^{أَخْرَجَ} ^{أَعْدُو} *said Talha, So out I run, and put on my coat of mail, and seize my sword, and cast my shield on my breast.*

c) An act which is to take place hereafter (the simple future); as *وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* and *fear a day (in which) a soul shall not make satisfaction for a soul at all, or shall not give anything as a satisfaction for a soul;* *فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ* but *God will judge between them on the day of the resurrection.* — To render the futurity of the act still more distinct, the adverb *سَوْفَ* (vol. I., §: 364, n), or

its abbreviated form **سَ** (vol. I., §. 361, *b*), in the end, is prefixed to the verb; as **وَمَنْ يَفْعَلْ ذَلِكَ عَدُوًّا وَظَلَمًا نُسُوفُ نُصْلِيهِ** and whoever does this maliciously and wrongfully, we will burn him with hell-fire; **وَسَنَبَيِّنُهُ فِي مَوْضِعِهِ** we will explain it in its (proper) place; **سَتَكْفِي مِنْ عَدُوِّكَ كُلِّ كَيْدٍ** thou shalt be protected (through God's grace) from every machination of thy enemy.

REM. **وَسَوْفَ** may have the asseverative **لَ** prefixed to it, as **لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى** and verily thy Lord will give thee (abundance) and thou wilt be content; and it may be separated from its verb by a verb which is void of government, as in the verse **وَمَا أَدْرِ أَسَاقِمُ أَهْلَ الْبَيْتِ أَمْ نِسَاءً** and I do not know, but I shall (I think) know, whether the family of Hisham are a band of men or women.—Rare forms are **سَفَ**, **سَوَ**, and **سَيَ**.

d) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to the preceding perfect without the intervention of any particle, and forms, with its complement,* a secondary, subordinate clause, expressing the state (**الْحَالُ**) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect; as **أَتَى إِلَى عَيْنِ مَاءٍ جَاءَ إِلَيْهِ يَعْوَذُ** he came to him to visit him; **وَمَاءٍ جَاءَ إِلَيْهِ يَعْوَذُ** he came to a spring of water to drink; **ثُمَّ اسْتَوَى عَلَى**

* That is to say, any word or words governed by, or otherwise connected with, it.

فَوَضَعَ يَدَيْهِ عَلَى الْعَرْشِ *then He seated Himself on the throne to administer the rule (of the Universe) ;* أَرْسَلَ يُعَلِّمُهُ بِذَلِكَ *he sent to inform him of this.*

e) An act which continues during the past time. In this case too the imperfect is appended to the perfect without the interposition of any connective particle, and forms, with its complement, a secondary, subordinate clause, expressing the state (الْحَال) in which the subject of the previous perfect found himself, when he did what that perfect expresses ; as جَاءَ زَيْدٌ يَضْحَكُ *Zeid came laughing ;* إِنَّكَأَ يَحْمَدُ مَغْدَاةً *he returned, congratulating himself on (lit. praising) his morning-walk ;* ظَعْنٌ يَقْتَادُ الْقَلْبَ بِأَمْرَتِهِ *he set out, leading (as it were) my heart by its bridle ;* فَلَبِثْنَا نَرْقُبُهُ رَقَبَةَ أَهْلِ الْأَعْيَادِ *and we remained watching for him as one watches for the new-moons of the festivals ;* فَجَاءَتْهُ أَحَدَاهُمَا تَمْشِي عَلَى أَسْتَحْيَاءَ *and one of them came to him, walking bashfully ;* وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ *and they came to their father in the evening, weeping.* As the above examples show, the imperfect is in this case generally rendered in English by the participle.

REM. a. After the negative particle لَا, the imperfect retains its general idea of incompleteness and duration ; as خَرَجَ لَا يَعْلَمُ أَيْنَ هُوَ *he went out, not knowing, or without knowing, where he was ;* لَا يُكْرِمُ التَّجِبُّ الْبَغِيلَ *the liberal (man) does not respect the stingy.* — After the negative particle مَا it takes the meaning of the present ;

as *مَا يَرَى الْإِنْسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ* a man is not declared righteous by the evidence of his own household; *مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ* the unbelievers among those who possess a (revealed) book, and among the polytheists, do not wish that any good should be sent down unto you from your Lord; *إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ* they who hide the book which God hath sent down, and buy with it something of small price, these swallow down into their bellies nothing but fire, and God will not speak to them on the day of judgment.

REM. b. According to the Arab grammarians, the imperfect indicative is used *لِلْحَالِ*, to indicate present time (الزَّيْمَانُ الْحَالِي), and *لِلْأَسْتِقْبَالِ*, to indicate future time (الْمُسْتَقْبَلُ), less correctly *لِلْمُسْتَقْبَلِ*.

9. To express the imperfect of the Greek and Latin languages, *كَانَ* is frequently prefixed to the imperfect; as *كَانَ يُحِبُّ الشَّعْرَ وَالشُّعْرَاءَ* he was fond of poetry and poets; *كَانَ يَرْكَبُ فِي كُلِّ يَوْمٍ عِدَّةَ مَرَّارٍ* he used to ride out every day several times; *وَكَانَ يَكُونُ بِهَا قَائِدٌ فِي أَلْفِ رَجُلٍ* and there used to be (stationed) in it (the city) a general with a thousand men. If this signification is to be attached to several imperfects, it is sufficient to prefix *كَانَ* to the first alone.—If one or more perfects precede the imperfect, or if the context clearly shows that the verb in the imperfect has the sense of the Latin imperfect, *كَانَ* need not be prefixed to it; as *وَاتَّبَعُوا مَا تَتْلُو*

وَالشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ and they followed what the evil spirits read (or recited, or followed) in the reign of Solomon; قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ Say, Why then did ye kill the prophets of God before? Here تَقْتُلُونَ and تَقْلُونَ stand for كُنْتُمْ تَقْتُلُونَ and كَانَتْ تَقْلُونَ.

10. To express the future-perfect, the imperfect of كَانَ (يَكُونُ) is frequently prefixed to the perfect, the particle قَدْ being sometimes interposed. For example, وَسَأُجِزُّ أَقْوَامًا يَحْمِلُونَهُ إِلَىٰ مَنْزِلِي وَأَكُونُ أَنَا آخِرُهُمْ وَلَا يَكُونُ بَقِيَ وَرَائِي شَيْءٌ يَشْغِلُ فِكْرِي بِفَعْلِهِ وَنَقْلِهِ وَأَكُونُ قَدْ اسْتَظْهَرْتُ لِنَفْسِي فِي إِرَاحَةِ بَدْنِي and I shall hire some people to carry it to my house, and I shall be the last of them (to depart), and there shall not have been left (shall not be left) behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay I give them, I shall have provided help for myself (so as) to spare my own body all the labour.

11. The Subjunctive of the imperfect (المضارع المنصوب) has always a future sense after the adverb لَنْ not (vol. I., §. 362, x), and the conjunctions أَنْ that, لَا أَنْ or لَا أَنْ that not, كَيْلَا that, كَيْلَا that not, حَتَّى till, until, and كَيْلَا that; as لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى none shall enter Paradise except those who are Jews or Christians;

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ *do ye think that ye shall enter Paradise?*

See §. 15.

12. The *Jussive* of the imperfect (المضارع المجزوم), when dependent upon the adverbs لَمْ not, and لَمْأ not yet (vol. I., §. 362, v, w), has invariably the meaning of the perfect. For example: أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ *hast thou not learned (or dost thou not know) that God's is the sovereignty over the heavens and the earth?* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ *do ye think that ye shall enter Paradise, before there shall have come (lit. and there has not yet come) upon you the like of what came upon those who passed away before you?* أَهَذَا وَلَمَّا تَمَضِ لِلَبَيِّنِ سَاعَةٌ فَكَيْفَ إِذَا *is this (the case), before our parting is an hour old (lit. and an hour has not yet gone by since parting)? How then, when months shall have passed over it?* أَزِفَ التَّرْحُلُ غَيْرَ *our departure is close at hand, save that our camels have not yet moved off with our saddles (i. e., we have all but started);* إِنْ لَمْ تَفْعَلْ ذَلِكَ هَلَكَتَ *if you do not do this, you will perish* (§. 6, b); لَمْ يَكُنْ يُحِبُّ الشَّعْرَ وَالشُّعْرَاءَ *he was not fond of poetry and poets* (§. 9).

REM. The grammarians put the distinction between لَمْ and لَمْأ in this way, that لَمْ يَفْعَلَ is the negation of فَعَلَ, but لَمْأ يَفْعَلَ the negation of قَدْ فَعَلَ.

13. After **إِنْ** and the various words that have the sense of **إِنْ** the jussive has the same meaning as the perfect (§. 6) ; as **إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تَبْدُوهُ يَعْلَمَهُ اللَّهُ** whether ye hide what is in your breasts, or disclose it, God knoweth it ; **مَا تَفْعَلُوا مِنْ خَيْرٍ** in your breasts, or disclose it, God knoweth it ; **إِنْ تَعْمَلْ فِي** whatever good ye do, God knoweth it ; **إِذَا سَلِمْتَ** if, now that thou hast become a Muslim, thou doest a good work, thou wilt be rewarded for it ; **إِنْ تَنْصِفُونَا يَا آلَ مَرْوَانَ** if ye do us justice, O family of Mervān, we will draw near to you ; **أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ** wherever ye are, death will overtake you ; **مَتَى أَضَعُ الْعِمَامَةَ تَعْرِفُونِي** when I lay aside the turban, ye recognize me. See §. 17, c. — When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by **إِنْ** ; e. g. **قَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا** they said, Become Jews or Christians, (and) ye will be guided aright. Here **كُونُوا** is equivalent to **إِنْ تَكُونُوا** if ye become Jews or Christians, ye will be guided aright. See §. 17, c.

14. The *Energetic* forms of the imperfect have always a future sense ; as **إِنْ لَمْ نَخْلُصْكَ مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ** thou deliverest us from this (danger), verily we will be of (the number of) the grateful ; **وَاللَّهِ لَأَضْرِبَنَّ عُنُقَكَ** by God ! I will cut thy head off (lit. strike thy neck). See §. 19.

2. The Moods.

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time (see §. 11); and hence it mostly corresponds to the Latin subjunctive after *ut*. It is governed by the following particles.

a) α. By أَنْ *that*, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, &c.; لَا أَنْ or أَلَا *that not*; and لَنْ (for لَنْ, i. e. لَا يَكُونُ أَنْ *it will not be or happen that*) *certainly not, not at all*. For example: أَرَدْتُ وَاحْبَبْتُ أَنْ أَبَيِّنَ لَهُمْ طَرِيقَ التَّعَلُّمِ *I wished and desired to make plain to them the path of learning*; لَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ *let no one who can write, refuse to write*; يَنْبَغِي أَنْ يَنْتَبِهُ الْمُتَعَلِّمُ بِطَلَبِ الْعِلْمِ رِضَا اللَّهِ *it behoves the learner to strive by his seeking after knowledge to please God*; قَالَ فَاهْبِطْ مِنْهَا *it may be the accusative*; يَجُوزُ أَنْ يَكُونَ النَّصَبُ *it may be the accusative*; فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا *He (God) said, Get thee down then from it (Paradise), for it is not for thee to behave with pride in it*; إِنِّي أَخَافُ أَلَّا يَتْرَكَنِي *I am afraid he will not leave me, or, in accordance with a particular idiom of the language, I am afraid he will leave me*; مَا مَنَعَكَ أَلَّا تَسْجُدَ *what hath hindered thee from worshipping (him)?* لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً *the fire (of hell) shall certainly not touch us save for (shall*

certainly touch us only for) a certain number of days;
 لَنْ يَدْخَلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى none shall enter
 Paradise save those who are Jews or Christians; فَلَنْ أَبْرَحَ
 الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي I will therefore not quit the land (of
 Egypt) until my father gives me leave.

β) But if the verb to which ^{أَنْ} is subordinate, does not indicate any wish, effect, expectation, or the like, — and the verb which is governed by ^{أَنْ} has the meaning of the perfect or present, — the indicative of the perfect or imperfect is used after ^{أَنْ}; as ^{أَنْ} قَمْتِ ^{أَنْ} أَعْجَبْنِي it pleased me that thou stoodest up; ^{أَنْ} أَعْلَمَ ^{أَنْ} قَالَ I know that he said; ^{أَنْ} أَعْلَمَ ^{أَنْ} يَنَامُ I know that he is asleep. As ^{أَنْ} quod, *ut*, with a pronoun (أَنْهُ, etc.), is more usual in such clauses, the native grammarians designate ^{أَنْ}, when it has the same meaning as ^{أَنْ} and governs the indicative, by the name of ^{أَنْ} الْمُخَفَّفَةِ مِنَ الثَّقِيلَةِ the ^{أَنْ} that is lightened from the heavy form, or, more shortly, ^{أَنْ} الْمُخَفَّفَةِ the lightened ^{أَنْ}; but when it is equivalent to the Latin *ut*, they call it ^{أَنْ} النَّاصِبَةِ ^{أَنْ} the ^{أَنْ} that governs the subjunctive (الْمُضَارِعِ الْمَنْصُوبِ). After verbs of thinking, supposing, and doubting, when they refer to the future, ^{أَنْ} may govern the indicative of the imperfect, as ^{أَنْ} الْمُخَفَّفَةِ, or the subjunctive, as ^{أَنْ} النَّاصِبَةِ; e. g. ظَنَنْتُ ^{أَنْ} يَقُومُ I think he will get up.

REM. a. أَنْ is in these cases مَصْدَرِيَّة, that is to say, أَنْ with the following verb is equivalent in meaning to the *maṣḍar* or infinitive of that verb; e. g. $\text{وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ}$ and *that ye fast is better for you* ($\text{أَنْ تَصُومُوا} = \text{مِيَامُكُمْ}$); $\text{أُرِيدُ أَنْ أَزُورَكَ}$ *I wish to visit thee* ($\text{أَنْ أَزُورَكَ} = \text{أَعْجَبَنِي قِيَامُكَ} = \text{أَعْجَبَنِي أَنْ قَمْتُ} ; (\text{زِيَارَتِكَ})$).

REM. b. The omission of أَنْ before the subjunctive is very rare; as $\text{أَمَرَ مَرَّةً بِحِفْرِهَا}$ *order him to bury it*; قَبْلَ بَأْخَذِكَ *seize the thief before he can seize thee*; and in the verses $\text{أَلَا أَيُّهَا ذَا الزُّرَّاجِرِ أَخْضِرْ الْوَفَى}$ *O thou that hinderest me from being present in battle, and from taking part in amusements, canst thou make me live for ever?* $\text{وَأَنْ أَشْهَدَ اللَّذَاتِ هَلْ أَنْتَ مُخْلِى}$ *and the wearing of a coarse cloak, and that my eye be cool* (not heated with tears), *is more pleasant to me than the wearing of fine garments.* — The grammarians tell us that some of the Arabs construed أَنْ always with the imperfect indicative, as $\text{أُرِيدُ أَنْ تَقُومَ}$ *I wish thee to stand up*; whilst others let it govern the jussive, as in the half-verse $\text{تَعَالَوْا إِلَى أَنْ يَأْتِيَ الصِّدْقُ}$ *come, until the game comes (or is brought) to us, let us gather firewood.*

b) By لِ *that, in order that* (originally a preposition, vol. I., §. 366, c); لَكَ , لِي , and لِأَنْ , *that, in order that*; كَيْلَا , and لَيْلَا , *that not, in order that not*; particles which indicate the intention of the agent and the object of the act. For example: $\text{تُبْ لِيَغْفَرَ لَكَ اللَّهُ}$ *repent, that God may forgive thee*; $\text{يَنْبَغِي أَنْ يَسْأَلَ الْمُسْلِمُ اللَّهَ تَعَالَى الْعَافِيَةَ لِيَصُونَ عَنِ الْبَلَايَا}$ *it behoves the Muslim to ask God (who is exalted above all) for*

health, that He may preserve him from misfortunes ; اِذَا
 حَفِظْتَ شَيْئًا فَعَلِقَهُ كَيْ تَعُودَ اِلَيْهِ عَلَى التَّابِيدِ when you learn
 anything, write it down, so that you may constantly refer to it ;
 تَعَلَّمُوا لِكَيْ تَعَلِّمُوا that I may prepare them ; كَيْمَا اَعِدْهُمْ
 that ye may teach ; وَاُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ and I am
 ordered (this) in order that I may be the first of the Muslims
 (of those who surrender themselves to Him) ; لِكَيْمَا تَعَلِّمَنِي
 that thou mayest know me to be speaking the truth ;
 لَمْ نَشْتَغِلْ بِذِكْرِ ذَلِكَ كَيْلَا يَطُولَ الْكِتَابُ we have not occupied
 ourselves with giving an account of this, in order that the book
 might not become too long ; كَيْلَا يَكُونَ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ
 it (the spoil) may not be a thing taken by turns among the rich
 of you ; لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ that ye may not grieve over
 what escapes you ; إِنَّمَا قَالَ ذَلِكَ لِئَلَّا يُسَخَّفَ بِالْعِلْمِ he said this
 only in order that learning might not be disparaged.

REM. a. After ل the grammarians assume the ellipse of
 لَئِلَّا, which always appears before the negative, لَنْ. The insertion
 of اَنْ is allowable, as اَنْ أَقْرَأَ, or اَنْ أَقْرَأَ بِجَنَّتِكَ لِأَقْرَأَ, I am come to thee to read
 (whence some translate اَمُرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ by and I am
 ordered to be the first of the Muslims) ; except when it is the
 لَمْ of the negation, or لَمْ of denial, i. e. when it is the predicate of مَا كَانَ or
 مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ, as مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ, God was not one to chastise

expectation on the part of the agent, it is followed by the perfect or the indicative of the imperfect. For example:

سَارُوا حَتَّى طَلَعَتِ الشَّمْسُ they journeyed till the sun rose;
 وَفَرَّ هَارِبًا حَتَّى أَبْعَدَ and so he fled till he got a great way off;
 هُوَ مَرِيضٌ حَتَّى لَا يَرْجُوهُ he is so ill that they have no hope of his
 خَيْرَ النَّاسِ رَجُلٌ فِي شَعْفَةٍ فِي غَنِيمَةٍ لَهُ يَعْبُدُ اللَّهَ حَتَّى living;
 يَأْتِيهِ الْمَوْتُ the best of men is a man on a hill-top, amid
 a small flock of his own, who serves God until death comes
 to him.

REM. a. After حَتَّى the grammarians assume the ellipse of أَنْ, and say that it is equivalent in meaning to كَيْ or إِلَى أَنْ, as اضْرِبِ اللَّعْنَ كَيْ or إِلَى أَنْ, as اضْرِبِ اللَّعْنَ كَيْ or إِلَى أَنْ beat the thief until (إِلَى أَنْ) he repents or that (كَيْ) he may repent.

REM. b. In some cases the regimen may be doubtful; as وَزَلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ until the apostle said (يَقُولُ), or so that the apostle said (يَقُولُ), and those who believed with him, When (will) the help of God (come)? — In fact, after حَتَّى four constructions are possible, which may be exemplified thus: سَرْتُ إِلَى الْكُوفَةِ حَتَّى ادْخُلْتُهَا I journeyed to el-Kūfa that I might enter it (= كَيْ ادْخُلْتُهَا); سَرْتُ حَتَّى ادْخُلْتُهَا I journeyed to it till I entered it (hist. imperfect, حَالٍ مَاضِيَةٍ); سَرْتُ حَتَّى ادْخُلْتُهَا I have journeyed to it till I am (now) entering it (= حَتَّى أَنَا ادْخُلْتُهَا الْآنَ); and سَرْتُ حَتَّى دَخَلْتُهَا I journeyed till I (actually) entered it.

d) By فَ, when this particle introduces a clause that

expresses the result or effect of a preceding clause (فَاَ السَّبَبِ, فَاَ السَّبَبِيَّةِ, or فَاَ الْجَوَابِ). The preceding clause must contain an imperative (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause. The signification of فَاَ in all these cases is equivalent to that of حَتَّى. For example: اِغْفِرْ لِي يَا رَبِّ فَادْخُلْ الْجَنَّةَ. *pardon me, O my Lord, so that I may enter Paradise;* رَّبِّ اَنْصُرْنِي فَلَا اُخْذَلْ. *O my Lord, help me, so that I be not forsaken;* يَا نَاقَ تَقَدَّمْ اِلَيْهِ فَيُخَيِّطُهُ. *order him to sew it;* سِيرِي عَنْقًا فَنَسِيكًا اِلَى سُلَيْمَانَ فَنَسْتَرِيحًا. *O camel, go at a far-stretching gallop to Sulaimān, that we may find rest (فَنَسِيكًا and نَسْتَرِيحًا in rhyme for فَنَسِيكًا and نَسْتَرِيحَ);* لَا تُرَاخِذْنِي فَاهْلَكَ; (نَسْتَرِيحَ and فَنَسِيكًا) *do not punish me, so that (or lest) I perish;* اَللّٰهُمَّ لَا تَكِلْنَا اِلَى اَنْفُسِنَا; *اللهم لا تكلنا الى انفسنا; O God, hand us not over to ourselves, lest we be too feeble (for the charge), nor to (other) men, lest we perish;* وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْهِمْ غَضَبِي; *and do not exceed therein, lest my wrath alight upon you (or become due to you);* يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَافُزَ فَوْزًا عَظِيمًا; *would that I had money, that I might give part of it away in alms;* يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَافُزَ فَوْزًا عَظِيمًا; *O would I had been with them, that I might have won great gain;* لَعَلِّيْ اُحِمُّ فَازُرُّكَ. *perhaps I may go on pilgrimage so as to visit thee;* هَلْ زَيْدٌ فِي الدَّارِ فَامْضِ اِلَيْهِ. *is Zeïd at home, that I can*

go to him (=tell me whether Z. is at home, so that &c.)?

هَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا have we then any intercessors to

intercede for us? يَا ابْنَ الْكَرَامِ أَلَا تَدْنُو فَتُبْصِرَ مَا قَدْ حَدَّثُوكَ O

son of the noble, wilt thou not draw near, that thou mayest see

what they have told thee? هَلَّا تَدْرُسُ فَتَحْفَظَ why dost thou not

study, that thou mayest learn by heart? رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى

أَجَلٍ قَرِيبٍ فَاَصْدَقَ my Lord, why hast Thou not granted me a

respite for a brief term, that I might give alms? لَا يَقْضَىٰ عَلَيْهِمْ

سِمْطٌ sentence is not passed upon them, that they die;

مَا تَأْتِينَا فَنُحَدِّثُكَ thou never comest to us to tell us something.

REM. The imperative must be pure or real (حَصْرٌ), not an interjection like مَهْ, nor a verbal noun in the accusative. You say

مَهْ فَأُحْسِنُ إِلَيْكَ hold your peace and I will treat you kindly;

كُشُّوا فَتَنَامُ النَّاسُ hush, and the people will go to sleep. The

negative clause must also be pure, not restricted by أَلَّا, nor followed

by another implied negative; e. g. أَنْتَ إِلَّا تَأْتِينَا فَنُحَدِّثُكَ thou dost

nothing but come to us and tell us something; مَا تَزَالُ تَأْتِينَا فَنُحَدِّثُكَ

thou never ceaseest coming to us and (never ceaseest) telling us something.

Consequently we may say مَا تَأْتِينَا فَنُحَدِّثُكَ, if we understand the words

to mean thou dost not come to us and (dost not) tell us something

(=فَمَا تَحَدِّثُنَا).

e) By وَ, under the same circumstances as فِ, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ
 الصَّابِرِينَ *do ye think that ye shall enter Paradise without God's*
knowing those of you who have fought (for Him), and knowing
the patient? مِثْلَهُ وَتَأْتِي عَنْ خَلْقِي لَا تَنْهَ عَنْ خَلْقِي وَتَأْتِي مِثْلَهُ *do not restrain (others)*
from any habit, whilst you yourself practise one like it;
 وَقُلْتُ أَدْعِي وَأَدْعُوا إِنْ أُنْذِرُ لَصَرْتُ أَنْ يَنْادِيَ دَاعِيَانِ *and I said*
(to her), Call, and I will call (at the same time), for it makes the
sound go farther, if two persons call out together; أَلَمْ أَكُ جَارِكُمْ
was I not your neighbour, there
being (all along) between me and you love and brotherly affection?
 هَلْ تَأْكُلُ السَّمَكَ وَتَشْرَبُ اللَّبَنَ *do you eat fish and drink milk*
at the same time? The Arab grammarians call و, thus used,
وَأَوَّ الْمُصَاحَبَةِ, وَأَوَّ الْأَجْمَعِ, وَأَوَّ الْمَعِيَةِ *the wāw of simul-*
taneity, and explain it by مَعَ أَنْ.

بِ) By أَوْ, when it is equivalent either to أَلَّا *unless that,*
 or to إِلَى *until that*; as لَا أَقْتُلُ الْكَافِرَ أَوْ يُسْلِمَ *I*
will certainly kill the unbeliever, unless he becomes a Muslim;
 وَكُنْتُ إِذَا غَمَزْتُ قَذَاةَ قَوْمٍ كَسَرْتُ كَعُوبَهَا أَوْ تَسْتَقِيمًا *and when I*
squeezed the spear of a tribe, I broke its knots, unless it stood
straight; لَا لَزِمْتُكَ أَوْ تُعْطِيَنِي حَقِّي *I will stick to you till you*
give me my due; لَا أَسْتَسْهِلُ الصَّعْبَ أَوْ أَدْرِكُ الْمُنَى *I will*
deem everything difficult easy, until I attain my wishes;

فَقُلْتُ لَهُ لَا تَبْكُ عَيْنَكَ إِنَّمَا نَحْاوِلُ مُلْكًا أَوْ نَمُوتُ فَنَعْذِرًا and I said to him, Let not thy eye weep, we seek nothing short of a kingdom, unless we die and so are excused (for not attaining it); لَا آتِيكَ أَوْ يَرْوِبُ الْقَارِطُ I will not go to thee till the gatherer of acacia berries (or leaves) returns (i. e. I will never go to thee). In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

g) By *إِنِّ* or *إِذَا* in that case, well then, when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate clause refers to a really future time, and that it is in immediate juxtaposition to *إِنِّ*, or, at least, separated from it only by the negative *لَا*, or by an oath, or, according to some, by a vocative. For example, one may say *أَنَا آتِيكَ غَدًا* I will come to thee tomorrow; and the reply may be *إِنِّ أَكْرِمُكَ* well then, I will treat thee with respect, or *إِنِّ لَا أَهْيِنُكَ* well then, I will not insult thee, or *إِنِّ وَاللَّهِ أَكْرِمُكَ* well then, by God, I will &c., or *إِنِّ يَا عَبْدَ اللَّهِ أَكْرِمُكَ* (though many prefer in this case *أَكْرِمُكَ*). If the particle *وَ* or *فَ* be prefixed to *إِنِّ*, the verb may be put in the indicative as well as the subjunctive, e. g. *وَإِذَا لَا يَلْبَثُونَ (يَلْبَثُوا) خَلْفَكَ إِلَّا قَلِيلًا* and in that case they would not have remained after thee but a little while; but if any

of the other conditions specified above be violated, the indicative alone can be used : e. g. أَحَبَّتْ *I am fond of thee*, اِذْنُ اُظَنُّكَ (or اِخَالُكَ) *well, I think thou speakest the truth* (where the verb refers to present, and not to future time) ; اَزُورُ زَيْدًا *I will visit Zeid*, اِذْنُ زَيْدٌ يَكْرِمُكَ *well then, Zeid will treat thee with respect* (where زَيْد separates اِذْنُ from the verb) ; اَزُورُكَ *I will visit thee*, وَاللَّهِ لَتَنْدَمَ اِذْنُ *then, by God, thou shalt assuredly repent it* (where لَ is interposed), or اَكْرِمُكَ اِذْنُ *I will treat thee with respect in that case*, or اَنَا اِذْنُ اَكْرِمُكَ *I in that case will treat thee with respect* ; وَاللَّهِ اِذْنُ لَا اَفْعَلُ *by God, then, I will not do it* ; اِنْ تَاْتَيْنِي اِذْنُ اَتَكَ *thou comest to me, in that case I will come to thee* (in which four examples اِذْنُ does not commence the clause, or is dependent upon a preceding condition).

REM. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as אִם, כִּי, וְ, &c., can no longer be distinguished from that which expresses the indicative. The same remark applies to the Syriac; but the Æthiopic has introduced another distinction, using, for example, the form ሂገር : *yěnágčr* (root ገር : *nagára*, 'to speak') for the indicative, and ሂገር : *yěngčr* for the subjunctive.

16. Since, in Arabic, the subjunctive is governed only by the conjunction اِنْ *that*, and other conjunctions that have the

meaning of ^{أَنْ} the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or simply annexed to an undefined substantive; as ^{أَعْطَانِي مَا أَكُلُ} *he gave me what I was to eat*; ^{لَا يَدْرِي} *he does not know where he is to go*; ^{سَيَدْخُلُهُمْ جَنَّاتٌ} *he will bring them into gardens, to dwell in them for ever*. In such sentences the Arabic language does not distinguish the *intention* from the *effect*. Hence the first example may also be translated *he gave me what I ate (at that time)*, or *what I am (now) eating*, or *what I shall (hereafter) eat*; the second, *where he is going or will go*; the third, *in which they shall dwell for ever*.

17. The *Jussive*,—connected with the imperative both in form and signification,—implies an *order*. It is used:—

a) With the particle ^{لِ} *lām of command* prefixed, instead of the imperative; as ^{لِيَنْفَقْ ذُو سَعَةٍ مِنْ سَعَتِهِ} *let the owner of abundance spend of his abundance*; ^{لِيَقْضَ عَلَيْنَا رَبُّكَ} *let thy Lord make an end of us*. If the particle ^و or ^{فَ} be prefixed to ^{لِ}, as is often the case, then ^{لِ} usually loses its vowel; as ^{وَعَلَى اللَّهِ فليتوكل المؤمنون} *in God, then, let the believers trust*; ^{إِنْ حَدَثَ بِي حَدِيثٌ فَلْتَبِعْ وَلْتَقَسِمْ عَلَيَّ سَبِيلٌ كَذَا} *if anything happens to me, let it be sold and (the proceeds) divided in such and such a way*; ^{مَنْ أَرَادَ أَنْ يَتْرَكَ عَلَمْنَا هَذَا}

سَاعَةً فَلْيَتْرِكْهُ السَّاعَةَ whoever wishes to give up (the study of) this science of ours for a time, let him do so now. It is the third person of the jussive that is chiefly used in this way, while the second is very rare; examples of the first person are رُفِعُوا فَلَاصِلٌ لَكُمْ rise and let me pray for you; وَلْتَكْمِلْ خَطَايَاكُمْ and let us bear your sins.

REM. a. The particle *ل* is rarely omitted in classical Arabic, except in poetry; e.g. قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا تَأْتُنْ فَيَأْتِي حَمُوَهَا وَجَارُهَا I said to a porter in whose charge was her house, Admit (me), for I am her father-in-law and her neighbour (an instance of the 2nd pers.); مُحَمَّدٌ تَفْدٍ نَفْسِكَ كُلِّ نَفْسٍ Muhammad, let every soul be a ransom for thine; وَلَكِنْ يَكُنْ لِلْغَيْرِ مِنْكَ نَيْبٌ but let there be (granted to me) from Thee a share in good (deeds); اَهْلُ قَلْعَةِ مَارِدِينَ الضُّعَفَاءُ let the feeble people of the fortress of Māridīn know—. Some passages of Kor'ān, however, admit of being viewed in this way; as قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يَقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ قُلْ لِعِبَادِيَ say to my servants who have believed, let them observe prayer and spend (in alms) of that which we have bestowed upon them; but the jussive may here be explained in accordance with what follows under c, β.

REM. b. The vowel of *ل* is also sometimes dropped after *تُمْ*; as تُمْ لِيَقْضُوا تَفَثَهُمْ then let them do away with their dirtiness, or تُمْ لِيَقْضُوا.

b) After the particle لَا not (لَا النَّهْيُ the *lā* of prohibition), in connection with which it expresses a prohibition or a wish

that something may not be done ; as ^{لَا تَحْزَنْ} ^{إِنَّ اللَّهَ} ^{مَعَنَا} *be not*
grieved, for God is with us ; ^{رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا} *O our Lord,*
punish us not if we forget ; ^{لَا يَتَّخِذُ الْمُرْسِفُونَ} ^{الْكَافِرِينَ} ^{أَوْلِيَاءَ} *let*
not believers take unbelievers as friends ; ^{إِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ}
^{فَإِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ} *when we go forth from Damascus, let us not return.*

c) α. In the protasis and apodosis of correlative conditional clauses, which depend upon ^{إِنْ} or any particle having the sense of ^{إِنْ} (§§. 6, b, and 13). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by ^{كَانَ}, but a simple imperfect ; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction ^{فَ} (for if this latter be the case, the indicative must be used). For example ^{إِنْ تَعْجَلْ}
^{مَنْ يَعْمَلْ سُوءًا} ^{يَجْزِئِهِ} *if thou art hasty, thou wilt repent it ;*
^{مَنْ تَأْتِهِ تَعَشُو إِلَى} *he who doth evil, shall be recompensed for it ;*
^{فَإِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ} ^{فَإِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ} *when thou comest to him,*
making for the light of his fire, thou findest the best of fires, be-
side which is the best of kindlers ; ^{حَيْثُمَا تَسْتَقِمُ يَقْدِرْ لَكَ} ^{اللَّهُ}
^{نَجَاحًا فِي غَايِرِ الْأَزْمَانِ} *wherever (or whenever) thou shalt pursue a*
right course, God will decree thee success in the time to come ;
^{أَيْنَمَا أَلْبِسُ الرِّيحُ تَمِيلُهَا تَمِيلُ} *whithersoever the wind bends it, it*
bends ; ^{كَيْفَمَا تَتَوَجَّهْ تَصَادِفُ خَيْرًا} *however thou settest out, thou*

خَلِيلِي أَنِّي تَاتِيَانِي تَاتِيَا أَخَا غَيْرِمَا *wilt meet with good fortune* ;
 يُرْفِيكُمَا لَا يَحَاوُلُ *my two friends, however ye come to me, ye come*
to a brother who will never do anything but what pleases you ;
 أَيَّانَ نُوْمِنُكَ تَأْمَنُ غَيْرَنَا وَإِذَا لَمْ تُدْرِكِ الْأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرًا
when we grant thee security, thou art secure from (all) others but
us ; and when thou dost not obtain security from us, thou ceasest
not to be afraid ; فَإِيَّانَ مَا تَعْدِلُ بِهِ الرِّيحُ يَنْزِلُ *and whenever the*
wind turns it aside, it descends ; but مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ
whosoever chooses the tillage of the life to come, to
 إِن يَسْرِقْ فَقَدْ *him will we give an ample increase in his tillage ;*
 سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *if he steals, (why,) a brother of his has*
 فَمَنْ يَمُنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا *and whosoever*
believes in his Lord, shall not fear a diminution (of his reward)
nor wrong. — β. The jussive also stands in the apodosis, when
the protasis contains a verb in the imperative ; as عَشْ قَنَعًا تَكُنْ
 وَأَوْفُوا بِعَهْدِي أَوْفٍ *live contented (and) thou wilt be a king ;*
 وَبِعَهْدِي *be faithful to (your) covenant with me, (and) I will be*
faithful to (my) covenant with you. In this way may be ex-
plained the passage from the Kor'an quoted under α, rem. α,
viz. by supplying after أَمِنُوا *the words* وَأَتَمُّوا الصَّلَاةَ *and*
 يَقِيمُوا الصَّلَاةَ *as the apodosis to* قُلْ . — γ. The

jussive is used in a protasis that is dependent upon *إِنْ*, &c., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place. That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

REM. a. It appears, then, that in two correlative conditional clauses several modes of expression are possible; viz. a) perfect × perfect, as *إِنْ قُمْتَ قُمْتُ* if thou standest, I stand; β) jussive × jussive, as *إِنْ تَكْثُلْ تَكْثُرْ* if thou art slothful, thou wilt suffer loss; γ) jussive × perfect, as *إِنْ تَصْبِرْ ظَفِرْتَ* if thou art patient, thou wilt prevail; δ) perfect × jussive, as *إِنْ مَبَرَتْ تَظْفَرْ*, in which case the imperfect indicative is also admissible, with or without *فَ*, as *وَإِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْئَلَةِ يَقُولُ لَا غَائِبٌ مَالِي وَلَا حَرِيمٌ* and if a friend comes to him on a day (when he has need) of asking, he says (*يَقُولُ* instead of *يَقُلْ*), *My camels are neither absent (or my property is neither hidden) nor withheld (from thee)*. The third form of expression is rarer than the others.

REM. b. On the cases in which the apodosis of a clause containing *إِنْ*, or any of its “sisters,” must be introduced by *فَ*, see §. 187.

REM. c. 1) When we have in an apodosis a verb in the jussive,

and there follows another verb in the imperfect, connected with the former by a conjunction, then α) if the conjunction be **فَ** or **وَ**, the second verb may be put in the jussive or in the indicative, more rarely in the subjunctive, as **وَأَنْ تَبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبْكُمْ** and if ye disclose what is in your souls or conceal it, God will reckon with you for it, and will forgive whom He pleases, and punish whom He pleases; or **وَيُعَذِّبُ وَيَغْفِرُ** and He will forgive and will punish (**عَلَى الْإِسْتِنَابِ** as beginning a new proposition); or finally **وَيُعَذِّبُ وَيَغْفِرُ** governed by **أَنْ** understood; but β) if the conjunction be **ثُمَّ**, the subjunctive is not allowed. 2) When we have in a protasis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by **فَ** or **وَ**, the second verb should be put in the jussive, although the subjunctive is allowable; as **إِنَّهُ مَنْ يَتَّقِ وَيَصْرِفْ فَإِنَّ اللَّهَ لَا يَنْفِقُ** verily whosoever feareth God and hath patience, God indeed will not let the reward of the righteous perish; **وَمَنْ يَقْتَرِبْ مِنَّا** and whosoever approaches us and humbles himself, we grant him protection.

REM. d. The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in most of the above cases. It has, however, no particle corresponding to **ل**, and uses **ל** in certain cases instead of **לָ** (**לָ**). The Æthiopic employs the shorter form of the imperfect, **የጎጅ** : *yēḡēr*, to express the jussive as well as the subjunctive (see §. 15, rem.), and often prefixes to it the particle **ለ** : *lū* = **ل**, of which **ገ** is a dialectic form.

18. The jussive is also used after the particles *لَمْ* not, and *لَمْ* not yet (compounded of *لَمْ* and the *الدَّيْمُومَةُ* §. 7) ; e. g. *لَمْ* *أَرِ يَوْمًا كَانَ أَكْثَرَ بَاكِيًا* but I have not seen a day in which there were more weepers ; *لَمْ* *يَذُوقُوا عَذَابِي* they have not yet tasted my punishment (for *عَذَابِي*). See §. 12. The verb after *لَمْ* and *لَمْ* has, however, only the form, not the signification, of the jussive, and their effect upon the following imperfect seems to be similar to that which the Hebrew *wāw consecutivum* (·) exercises upon the imperfect annexed to it.

REM. If the particle *لَمْ* be followed by two or more imperfects, of which the second depends upon the first, the third upon the second, and so on, then, of course, the first alone is put in the jussive ; e. g. *لَمْ* *يَكُنْ يَعْرِفْ يَسبح* he did not know (how) to swim. See §. 12, and §. 8, d, e.

19. The *Energetic* of the imperfect (see §. 14) is used : —

a) With the particle *لَ* truly, verily, surely, prefixed to it, both in simple asseverations and in those that are strengthened by an oath ; as *وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلًا* and those who have striven in our (holy) cause, we will surely guide in our paths ; *لَتَرَوُنَّ الْجَحِيمَ* ye shall surely see hell-fire ; *عَمَّا قَلِيلٍ لَيُصْحَكُنَّ نَادِمِينَ* verily within a short time they will repent it ; *وَاللّٰهُ لَا يُدْرِكُهُ الْبَصَرُ وَلَا يَدْرُسُهُ الْعَيْنُ وَلَا يَحْصِيهِ الْحِسَابُ* by God! I will teach you manners

different from these; ^{لَا أَغْوِيَنَّهُمْ أَجْمَعِينَ} *then, by Thy glory, I will surely lead them all astray.*

b) In commands or prohibitions, wishes, and questions; as ^{لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ} *so do not die unless ye have become (or without having become) Muslims; لَيْتَكَ تَرْجِعَ* *would that thou wouldst come back! لَا يَرْكُنْ إِلَّا تَنْزِلَ* *why dost thou not come down? لَا تَحْمِلْ* *let no one incline to hang back on the day of battle, fearing death; لَا تَحْرِمْنِي نَائِلًا* *do not then refuse me a gift, after I have come from such a distance.*

c) In the apodosis of correlative conditional clauses, in which case ^{لَ} is prefixed to the protasis as well as to the apodosis; as ^{وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولُنَّ اللَّهُ} *and if thou askest them, Who created the heavens and the earth, and obliged the sun and moon to serve Him? verily they will say, God; لَكِنْ لَمْ يَنْتَهِ لَنْسَفَعًا بِالذَّاصِيَةِ* *verily, if he does not desist, we shall seize and drag (him) by the forelock.*

d) In the protasis of a sentence after ^{إِنَّمَا} (= ^{إِنْ} ^{مَا} *if*); as ^{إِهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنْهُ هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ} *get ye down from it (Paradise), all together; and if there*

shall (hereafter) come unto you guidance from me, then whosoever shall follow my guidance, on them no fear shall come; **فَإِذَا تَقَفْنَا فِي الْغُتَابِ فَسَجَدَ لَهُمْ مِنَ الْغُتَابِ** and if thou capture them in battle, then put to flight, by (making an example of) them, those who are behind them; **فَإِذَا تَرِيتَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي** and if thou shouldst see any one of mankind, say, Verily I have vowed a fast unto the God of mercy; **فَإِذَا نَذَرْنَا مِنْكَ إِنَّا مِنْهُمْ مَقْتُلُونَ** and if we take thee away (by death), we will surely avenge ourselves on them.

20. No negative particle can be placed before the imperative. Consequently, when a prohibition is uttered, the jussive must be used; as **أَمْكُتْ شَهْرَيْنِ وَلَا تَعْجَلْ فِي الْأَخْتَلَابِ** remain two months, and be not in a haste to run from one *imūm* to another; **فَلَا تَعْدِلِي بَيْنِي وَبَيْنَ مَغْمَرٍ** do not then place me on a level with (compare me with) one who is inexperienced. — The energetic forms of the imperative serve to increase its force; as **تَعْلَمْنَ أَنْ طَوْلَ بَالِ اللَّهِ أَضْرِبْنَ** strike, by God! **تَعْلَمْنَ أَنْ طَوْلَ بَالِ اللَّهِ أَضْرِبْنَ** learn that length of life is a punishment or torment (**تَعْدِيبٌ** in rhyme for **تَعْدِيبٌ**); **الْكِبْرِيَاءَ لِرَبِّنَا صِفَةٌ لَهُ**; **فَتَجَنَّبْنَاهَا** glory belongs to God (alone), as an attribute peculiar to Him; therefore keep thyself afar from it, and fear (Him).

3. *The Government of the Verb.*

21. The verb may govern either *a)* the *accusative* of a noun, or *b)* a *preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression. — This government is not restricted to the finite tenses of the verb, but extends to the *nomen verbi* or *actionis*, the *nomina agentis* and *patientis*, and other verbal substantives and adjectives, whenever and in so far as these different kinds of nouns contain somewhat of the conception or nature of the verb. — The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force.

a) The Accusative.

22. The verb governs the *accusative* of the noun — which we may call the *determinative* case of the verb or the *adverbial* case (see vol. I. §. 364) — either

a) as an *objective complement* (*determinans*), i.e. as that which, by assigning its object, limits and restricts the act; or

b) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Semitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental case.

23. Most *transitive* verbs take the objective complement in the accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of significations, and

different prepositions may sometimes be joined to the same verb with a difference of meaning; e. g. دَعَا^{هُ} he called him, دَعَا^{لَهُ} he prayed that he might receive something as a blessing, دَعَا^{عَلَيْهِ} he cursed him. In other cases a transitive verb may be construed indifferently with the accusative or with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e. g. عَلِقَ^{تُ} to adhere to, to attach oneself to, and لَحِقَ^{تُ} to adhere to, to overtake, are construed indifferently with the accusative of the person or with ب and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e. g. فَرَغَ^{تُ} to have finished, to be done with, is construed with مِنْ, and اِحْتَاَجَ^{تُ} to have need of, to be in want of, with إِلَى, whereas in modern Arabic both take the accusative.

REM. a. Transitive verbs are called by the Arab grammarians الْأَفْعَالُ الْمُتَعَدِّيَّةُ, and they designate by this name not only those verbs which govern their object in the accusative, but also those which connect themselves with it by means of a preposition. The former are distinguished as الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِأَنْفُسِهَا the verbs that pass on (to an object) through themselves (and not by help of a preposition), and the latter as الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِغَيْرِهَا the verbs that pass on (to an object) through something else than themselves (viz. مَجْرُوفٌ جَرَّ through a preposition). For example, بَلَغَ^{تُ} to reach, to arrive (of a message, &c.), is a فِعْلٌ مُتَعَدٍّ بِنَفْسِهِ, because we say بَلَغَنِي الْخَبْرُ the news reached me; but قَدَرَ^{تُ} to have power, to be able, is a فِعْلٌ مُتَعَدٍّ بِغَيْرِهِ, because it is

construed with عَلَى, and we say قَدَرَ عَلَى شَيْءٍ *he was able to do something.*

REM. b. Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying to *come*, which are construed in Latin and English with prepositions, admit in Arabic also the accusative; as جَاءَنَا عَامِرٌ *'Amir came to us*; إِنَّ الْغُرَبَاءَ وَأَوْلَادَ الْكِبَرَاءِ يَأْتُونَنِي مِنْ أَقْطَارِ الْأَرْضِ *strangers and the sons of the great come to me from (all) quarters of the earth* (compare in Hebrew נָצַח with the accusative, e. g. Ps. c. 4, Prov. ii. 19, Lament. i. 10). Hence these verbs have in Arabic a *personal passive*, so that we may say أَتَى بِشَيْءٍ *he was come to with a thing*, i. e. it was brought to him, the active construction being أَتَاهُ بِشَيْءٍ *he came to him with a thing*, i. e. he brought it to him.

24. Many verbs take *two objective complements in the accusative*, either both of the person, or both of the thing, or the one of the person and the other of the thing. — These verbs form *two classes*, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate. — a) To the *first* class belong all causatives of the second and fourth verbal forms (vol. I. §§. 41 and 45), whose ground-form is transitive and governs an accusative; as also verbs that signify to *fill* or *satisfy*, *give*, *deprive*, *forbid*, *ask*, *entreat*, and the like, the most of which have likewise a causative

meaning. For example: عَلَّمَهُ عِلْمَ الْهَيْئَةِ he taught him the science of astronomy; زَوَّجْتُ زَيْدًا ابْنَةَ أَخِي I gave Zèid my brother's daughter in marriage; أَعْلَمَنِي الْأَمْرَ he informed me of the thing (lit., he made me know it); مَلَأَ الدَّلْوُ مَاءً he filled the bucket with water; أَشْبَعَهُ خُبْزًا he let him eat as much bread as he could (شَبَعَ خُبْزًا he ate as much bread as he could); أَطْعَمَهُ السِّيفَ he let him taste the sword (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً they gave Zèid poisoned wine to drink; أَعْطَاهُ الْكِتَابَ he gave him the book; رَزَقَهُ اللَّهُ الْعَمَرَ God gave him his life; وَفَّاهُ اللَّبَنَ he gave him milk in abundance; وَعَدَنَا اللَّهُ الْحَيَاةَ الْآبِدِيَّةَ he recited a poem to me; أَنْشَدَنِي شِعْرًا God has promised us everlasting life; حَرَمَهُ اللَّهُ بَرَكَתَ الْعِلْمِ God has deprived him of the blessing of learning; قَنَّا عَذَابَ النَّارِ preserve us from the punishment of hell-fire (ق imperative of وقى, vol. I. §. 178); اسْأَلِ اللَّهَ الْعَفْوَ ask pardon of God.—

b) To the second class belong α) verbs which mean to make, appoint, call, name, and the like; and β) those verbs which are called by the Arab grammarians أَعْمَالُ الْقُلُوبِ verbs of the heart, i. e. which signify an act that takes place in the mind, or أَفْعَالُ الْيَقِينِ وَالشَّكِّ أَوْ الرَّجْحَانِ verbs of certainty and doubt or preponderance (of probability), such as رَأَى to see, think.

know, عَلِمَ to know, وَجَدَ to find, perceive, دَرَى to know; خَالَ to think, imagine, ظَنَّ to think, believe, حَسِبَ to think, reckon, suppose, زَعَمَ to think, deem, عَدَ to count, reckon, حَجَّأَ to think opine, جَعَلَ to believe, think, تَوَهَّمَ to imagine, fancy, فَالَ in the sense of to think, and the imperatives تَعَلَّمْ learn, know, and اَلَّذِي جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا suppose, think. Foreexample: α اَلَّذِي جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا who hath made the earth a bed for you; صَيَّرْتُ الطِّينَ اِبْرِيْقًا I have made the clay (into) a jug; وَاتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا and God took Abraham (for) a friend; وَهَبْنِي اللّٰهُ فِدَاكَ may God make me a ransom for thee! فَرَدَّ شَعْرَهُنَّ السُّودَ بِيْضًا and it (Fate or Fortune) turned their black hair white; دَعَوْتُهُ مُحَمَّدًا I called him Muhammad; وَاسْمَيْتُهُ تَعْلِيْمَ الْمُتَعَلِّمِ طَرِيْقَ التَّعَلُّمِ and I named it (my book) 'The Instruction of the Learner in the Path of Learning'; β اِنَّهُمْ يَرَوْنَهُ بَعِيْدًا they indeed think it far off; رَاَيْتُ اَحَقَّ الْحَقِّ حَقَّ الْمَعْلَمِ I think the duty we owe to a teacher the greatest of duties; رَاَيْتُ اللّٰهَ اَكْبَرَ كُلِّ شَيْءٍ مُحَاوَلَةً I know that God is the greatest of all in power of will; عَلِمْتُكَ الْبَادِلَ الْمَعْرُوفَ I know that thou art liberal in the exercise of bounty; وَاِنَّ وَجَدْنَا اَكْثَرَهُمْ لِفَاسِقِيْنَ and verily we found most of them evil-doers; وَجَدْتُهُ شَيْخًا حَلِيْمًا I found him

a mild, or gentle, old man ; إِخَالُ زَيْدًا أَخَاكَ I think Zaid is thy brother ; وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً and I do not think the hour (of judgment) is at hand ; حَسِبْتُ التَّقَى وَالْجُودَ خَيْرَ تِجَارَةٍ رِبَاحًا I deemed piety and generosity the best merchandise in respect of profit ; وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا and do not deem those dead who have been slain on God's path (i. e., fighting for their religion) ; فَلَا تَعُدُّ الْمَوْلَى شَرِيكَكَ فِي الْغِنَى do not then reckon the mawlā (or client) a sharer with thee in (his time of) affluence ; قَدْ كُنْتُ أَحِبُّوْا أَبَا عَمْرٍو أَخَا ثِقَةٍ I supposed 'Abū 'Amr to be a trusty friend ; وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ اللَّهِ إِنَاثًا and they believe the angels, who are the servants of the Merciful, (to be) females ; جَعَلْتُهُ عَبْدًا فَشَتَمْتُهُ I thought he was a slave, and so I abused him ; أَجْهَلًا تَقُولُ بَنَى لَوْيَ لَعَمْرُؤُا by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so? (in rhyme for مُتَجَاهِلِينَ know that the healing of the soul is the conquering of its enemy ; فَقُلْتُ أَجْرِنِي أَبَا مَالِكٍ and I said, Protect me, O 'Abū Mālik, and if not, deem me a lost man (in rhyme for هَالِكًا) ; suppose me a friend of thine.

REM. a. Of the two objective complements, that which is the subject is called *المفعول الأول* *the first object*, and the other, or predicate, *المفعول الثاني* *the second object*.

REM. b. When verbs like *رَأَى* and *وَجَدَ* are mere *أَعْمَالُ الْحِسِّ* or *verbs of sense*,—i. e. express nothing but acts of the external organs of sense,—they may still be connected with two accusatives, but the second accusative is no longer a *مفعول ثانٍ* or *second object*, but a *حَال* or *circumstantial accusative*, i. e. an accusative expressing a state or condition of the object in actual connection with those acts; e. g. *رَأَيْتَكَ نَائِمًا* *I saw thee sleeping*, *وَجَدْتُهُ مَرِيضًا* *I found him sick* (in a state of sleep, of sickness). In these and similar phrases, *رَأَى* and *وَجَدَ* may often be translated by the very same words, whether they are *أَعْمَالُ الْقَلْبِ* or *أَعْمَالُ الْحِسِّ*; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep*, *he was sick*, that is to say, the individual as the possessor of this quality.

REM. c. The above construction of *قَالَ* is usually restricted to the 2nd pers. sing. Imperf. Indic. in an interrogation, provided that the interrogative particle is not separated from the verb by anything but a preposition with its complement or an object of the verb, as in the example cited. We must not say *أَأَنْتَ تَقُولُ عَمْرًا مُنْطَلِقًا*, but *عَمْرُو مُنْطَلِقٌ أَنْتَ* in the nominative.

REM. d. The fourth form of the *أَعْمَالُ الْقَلْبِ* governs three accusatives; e. g. *يُرِيكُمْ أَعْمَالَكُمْ خَبِيثَةً* *he will make you think your actions bad*; *أَرَى اللَّهُ النَّاسَ أَيُّوبَ مَآبِرًا وَأَعْلَمَهُمْ إِبْرَاهِيمَ مَذْبَحًا* *God has made*

men think Job patient and know him to be most voracious. Similarly حَدَّثَ، أَخْبَرَ or خَبَرَ، and أَنْبَأَ or نَبَأَ، to tell or inform.

REM. c. The أَعَالَ الْقَلْبَ may also be construed so as to exercise no grammatical influence upon the clause which is immediately dependent upon them. This happens 1) when the verb is inserted parenthetically, in which case the accusative is preferable, as زَيْدًا ظَنَنْتُ جَاهِلًا, or زَيْدٌ ظَنَنْتُ جَاهِلًا, *Zeid is, I think, a fool*; 2) when it is put at the end of the sentence, in which case the nominative is preferable, as زَيْدٌ صَادِقٌ ظَنَنْتُ, or زَيْدًا صَادِقًا ظَنَنْتُ, *Zeid is truthful, I think*; 3) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle لَ truly, as ظَنَنْتُ مَا زَيْدٌ مَا عِلِمْتُ أَزِيدُ عِنْدَكَ أَمْ عَمْرٍو *I think Zeid is not truthful, I do not know whether Zeid is in thy house or 'Amr*, عِلِمْتُ أَنَّهُمْ أَبُوكَ *I know which of them is thy father*, ظَنَنْتُ لَزَيْدٌ قَائِمٌ *I think Zeid is standing up*. In the last example لَزَيْدٌ قَائِمٌ is virtually in the accusative, for if another object be added, without the particle لَ being prefixed to it, it is put in the accusative, as ظَنَنْتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا *I think Zeid is standing up and 'Amr going away*. — In the first two cases the infinitive ظَنَ may be used in the accusative instead of the finite verb, as زَيْدٌ ظَنِي مُقِيمٌ *Zeid is, as thou thinkest, going away*, زَيْدٌ ظَنِي زَاهِبٌ. — In modern Arabic the particle أَنَّ is interposed between the يَعْلُ الْقَلْبَ and a dependent interrogative clause; as مَا لَا بُدَّ أَنْ يَبَيِّنَ أَوَّلًا أَنَّ الْأَسْمَ مَا هُوَ، لَمْ أَذَرِ أَنَّهُ مَتَى يَحْيَى، عِلِمْتُ أَنَّ أَنَّهُمْ جَاءَ *it must be first explained what the noun is*.

25. If the verbs of the two classes mentioned in §. 24 are put in the *passive* voice, one of the two accusatives becomes the nominative. — In the case of the *first* class, it is the accusative of the person; e. g. عَلَّمَ عِلْمَ الْهَيْةِ he was taught the science of astronomy; أَطْعَمَ السَّيْفَ he was made to taste the sword (was stabbed with it); سَقَى الْوَزِيرَ مَاءً مَسْمُومًا the vizir was given poisoned water to drink, or poisoned water was given to the vizir to drink; رَزَقَ الْعَمْرُ أَنْشَدْتُ a poem by another (author) was recited to me; حَرِمَ he was deprived of the blessing of learning. Should it happen that both accusatives are accusatives of the person, that which is next to the verb becomes the nominative; as زَيْدٌ أُخِي زوج زيد ابنة أخى Zèid was given my brother's daughter in marriage or my brother's daughter was given in marriage to Zèid. If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the reverse; as مِلَكْتُ الدُّلُومَاءَ the bucket was filled with water. — In the case of the *second* class, that accusative which is the subject of the other becomes the nominative; e. g. جُعِلَتْ لَكُمْ الْأَرْضُ فِرَاشًا the earth has been made a bed for you; صُيِّرَ الطِّينُ إِبْرَقًا the clay has been made into a jug; زَيْدٌ مَظْنُونٌ شَجَاعًا Zèid is thought brave;

دُرِيتَ الْوَفَى الْعَهْدِ يَا عَرُوْهُمُ حُسْبُوا أَمْوَالَنَا they are deemed dead; thou art known as the faithful keeper of thy promise, O 'Orwa (for يَا عَرُوْهُمُ).

REM. a. As the verb أَتَى, to come, is construed with the accusative of the person (§. 23, rem. b), its fourth form (آتَى) becomes doubly transitive, and takes an accusative both of the person and of the thing; e. g. أَتَى مُوسَى بَنِي إِسْرَآئِيلَ الْكِتَابَ Moses brought the (holy) book to the children of Israel (lit., made it come to them). Now, as this accusative of the thing is the nearer object of أَتَى, we should expect it to become the nominative when the verb passes into the passive (أُوتِيَ); but the reverse is the case, because the person is of greater importance than the thing. We say therefore أُوتِيَ بَنُو إِسْرَآئِيلَ الْكِتَابَ the (holy) book was brought to the children of Israel, and not أُوتِيَ الْكِتَابُ بَنِي إِسْرَآئِيلَ.

REM. b. If the verb should happen to govern three accusatives in the active voice (§. 24, rem. d), that which is next to the verb becomes the nominative to the passive; e. g. أَعْلِمَ زَيْدٌ عَمْرًا قَآئِمًا Zēid was informed that 'Amr was approaching; وَكُنْتُ أَرَى زَيْدًا كَمَا قِيلَ سَيِّدًا and I used to think Zēid, as was (commonly) said, a lord; نَبِّئْتُ لَيْلَى إِذَا أَخْبَرْتَنِي بِالْعِرَاقِي مَرِيضَةً I was told (that) Lēilā was sick in el-'Irāk; إِنَّمَا أَخْبَرْتَنِي when thou art told (that) I am sick.

26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (nomina verbi or infinitives, vol. I., §. 195), as also the deverbal nouns of the

classes *nomina vicis* and *nomina speciei* (vol. I., §§. 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have one or more; and the verbal noun may either stand alone, or it may be connected with an adjective or demonstrative pronoun, a noun or pronoun in the genitive, or a descriptive or relative clause. For example: ضَرَبَ ضَرْبًا lit. *he struck a striking*, نَامَ نَوْمًا *he slept a sleep*, سَارَ سَيْرًا *he journeyed a journey*; ضَرَبَ ضَرْبًا lit. *he was struck (with) a striking*; ضَرْبَةً ضَرْبَةً وَضَرْبِي ضَرْبَتَيْنِ أَوْ ضَرْبَاتٍ I struck him one stroke, and he struck me two or more strokes; ضَرَبَ ضَرْبًا زَيْدًا رَأْسَهُ ضَرْبًا lit. *he struck Zeid (as to) his head (with) a striking*; ضَرْبَةً ضَرْبًا شَدِيدًا or, omitting the nomen verbi, ضَرْبَةً شَدِيدًا I gave him a violent beating*; فَرَحَ فَرَحًا ضَمَّتْنِي إِلَى صَدْرِهَا ضَمًّا شَدِيدًا *he rejoiced (with) a great joy*; مَشَى مَشْيًا حَسَنَةً *he walked (with) a graceful gait*; ضَرَبَنِي هَذَا الضَّرْبَ *he beat me in this*

* The undetermined object in such phrases as ضَرْبَةً شَدِيدًا may, however, where the sense allows or requires it, assume a more definite meaning, and be viewed as an accusative of *time*; e. g. سَارُوا طَوِيلًا may be translated *they travelled a long time*, scil. زَمَانًا طَوِيلًا.

manner, lit. (with) this beating; يَحْفَظُونَ أَسْرَارَهُمْ هَذَا الْحِفْظَ they keep their secrets (with) this keeping (i. e. so carefully); ضَرَبَهُ he beat him as a cruel oppressor does, or ضَرَبَ الظَّالِمَ as a teacher does; خَافَ خَوْفَ الْجَبَانِ he feared as a coward fears; نَظَرْتُ إِلَيْهِ نِظْرَةَ الْغَضُوبِ I looked at him (with) the look of an angry (man); إِذَا زَلَزَلَتِ الْأَرْضُ زِلْزَالَهَا when the earth shall quake (with) her quaking; ضَرَبَنِي ضَرْبًا أَوْجَعَنِي he beat me so as to hurt me much, lit. he beat me (with) a beating which pained me; ضَرَبَنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ he gave me a good beating, as you know well, lit. he beat me (with) the beating which is not concealed from you. — This objective complement, which is called by the Arab grammarians الْمَفْعُولُ الْمَطْلُوقُ, the absolute object,* or الْمَصْدَرُ (see vol. I., §. 195, rem.), is used in the two following ways.

a) When it stands alone and undefined (مَبْهُومٌ), it is employed لِلتَّكْوِينِ for strengthening, or لِلتَّعْظِيمِ for magnifying, i. e. to add greater force to the verb; e. g. عَدَّاهُمْ عَدًّا He hath numbered them (with) a numbering (i. e. with an exact numbering); إِذَا

* Because it does not, like the object in a narrower sense, depend only upon a verb that governs one, two, or three accusatives in the active voice, or one or two accusatives in the passive.

رَجَّتِ الْأَرْضُ رَجًّا وَبَسَّتِ الْجِبَالُ بَسًّا when the earth shall be shaken (with) a shaking (i. e. shaken violently), and the mountains be crumbled (with) a crumbling (i. e. crumbled to dust); وَأَسْتَكْبَرُوا and they disdain (with) a disdain (i. e. are haughtily disdainful); رَضَّ عِظَامَهُ رَضًّا he crushed his bones (with) a crushing (i. e. crushed them to pieces). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

REM. a. For still greater emphasis the *maṣḍar* may be repeated, as إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا when the earth shall be crushed (with) crushing, crushing.

REM. b. A *maṣḍar* of this kind cannot, of course, form a dual or plural, for the mere fact of its doing so brings it at once under a different head. ضَرَبَنِي ضَرْبَيْنِ can only mean he beat me on two different occasions; and in general the dual or plural is only admissible in the case of a *maṣḍar* used لِلتَّنَوُّعِ (see the end of the section), when there is a difference of kinds, as سَرَتْ سِرِّي زَيْدُ الْحَسَنِ وَالْقَبِيحِ I went the two paces (or courses) of Zeid, the good and the bad; أَجَبْتُكَ حُبَّ الْوَدَادِ وَحُبًّا لِأَنَّكَ أَهْلٌ لِدَاكَا I love Thee (with) two kinds of love, (with) the love of affection, and (with) another love, because Thou art entitled thereto (or worthy thereof).

b) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea

by an addition which is commonly expressed in our family of languages by means of an adverb or a relative clause.

If the ^{مفعول مطلق} *المفعول المطلق* be a *nomen vicis*, it is used *للتعداد* for enumeration; and if it be a *nomen speciei*, or have an adjective, &c., connected with it, it is used *للتبويب* to indicate the kind, for specification, or *للتمييز* or *للتبيين* for distinction.

REM. a. Instead of the *nomen verbi* of a particular finite verb, that of another form of the same verb, or of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as *أَقْتَدُوا قَالًا لَا تَقْدُمُونَ مُقَدِّمًا* *ye do not advance boldly* (IV. and II.); *وَتَبَتَّلَ شَدِيدًا* *they fought with one another (VIII.) a hard fight (III.)*, *وَتَبَتَّلَ* and *devote thyself (V.) to Him (with) an (exclusive) devotion (II.)*, *أَعَذَّبَهُمْ عَذَابًا*; *أَجَدُّ مَقَّةً*, *جَلَسَ قُعُودًا*; *تَوَضَّأَ وَضُوءًا*, *اِغْتَسَلَ غَسَلًا*, *أَنْهَزَمُوا هَزِيمَةً شَنِيعَةً* *I will chastise them (with) a sore chastisement*, *أَجَبَّكَ* *they fled a shameful flight*, *رَجَعَ الْفَهْقَرَى* *he retired backwards*, *أَجَبَّكَ* (see above, a, rem. b), *شَنِيئَةً بَغْضًا*. — Sometimes a specificative term may be interposed, as *فَلَا تَمِيلُوا كُلَّ الْمِيلِ* *do not incline wholly away (from one of them)*, *عَرَفْتُهُ بَعْضَ الْمَعْرِفَةِ* *I knew it in part*, *جَلَدْتُهُ* *I gave him three whippings*, *جَلَسْتُ أَحْسَنَ الْجُلُوسِ* *I sat most comfortably*; or the *maṣdar* may be omitted, and its place supplied by another word, as *جَلَدْتُهُ ثُلَاثًا* (for *جَلَدْتُهُ ثَلَاثَ جَلَدَاتٍ*) *I beat him (with) a whip (for ضرب سوطًا)*.

Rem. b. The accusative of the *nomen verbi* remains, as we have

seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, when there is no other subject, provided that it is qualified or specialised by some other word (an adjective or a substantive in the genitive), as *ضَرْبٌ شَدِيدٌ*, *ضَرْبٌ طَوِيلٌ*, *سَيْرٌ سَرِيدٌ*, *سَيْرٌ كَبِيرٌ*, and not merely *سَيْرٌ*, *ضَرْبٌ*.

27. It has been mentioned above (§. 21), that the nomina verbi derived from verbs which govern an objective complement in the accusative, may be construed in the same way as the finite verbs themselves. We shall here enter into some further details on this point.

a) If only the objective complement of the act (and not likewise its subject) be expressed, it is put after the nomen actionis in the genitive;* unless it be separated from the nomen actionis by one or more words, in which case it is put in the accusative, because the genitive can never be divided from the word that governs it. For example :

مَنْعَهُمْ مِنْ قَوْلِ الْحَقِّ he hindered them from saying what was right; *لَا يَسَامُ الْإِنْسَانُ مِنْ دَعَا الْخَيْرِ* a human being is never weary of praying for weal; *أَوْ إِطْعَامَ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا* or to feed in a day of famine an orphan; *بِضَرْبِ بِلَالِ بْنِ رَحْمَسٍ* by cutting off with swords the heads of some people.

* This is called the objective genitive, to distinguish it from the subjective genitive or that which designates the subject of the act.

because of Kotēiba 'ibn Muslim al-Bāhil's killing their writers, and massacring their priests, and burning their books and writings.

β) The objective complement may be put in the genitive and the

subject in the nominative; as سَفَتَهُم رِيحُ الْفَنَاءِ سَفَى الرَّمَالِ the wind of annihilation swept them away, as the hand

of the west wind sweeps away the sands; تَنَفَّى يَدَاهَا الْحَصَى her fore-feet scatter the

gravel every midday, as the money-changers scatter the dirhams

whilst selecting them; لَزُومَ مَا عَلِمْتُ بِبَابِ دَارِي لَزُومَ الْكَهْفِ fixed at the door of my house, as long as I know, as

the Companions of ar-Rakim (the Seven Sleepers) kept to the

cave; مَنَعَ النَّاسَ كَافَّةً مِنْ مُخَاطَبَتِهِ أَحَدٌ بِسَيِّدِنَا he gave orders to the entire people against any one's addressing him by the

title of "our Lord." γ) The subject may be put in the

nominative and the objective complement in the accusative;

أَعْجَبْتُ مِنْ ضَرْبِ عَمْرٍا or مِنْ ضَرْبِ عَمْرٍا زَيْدٌ I wonder at

Zeid's beating 'Amr; بَلَّغْنِي الْقَتْلَ مُحَمَّدٌ أَخَاهُ I have heard

that Mahmūd has murdered his brother; بَلَّغْنِي تَطْلِيقَ الْيَوْمِ زَيْدٌ

I have heard that Zeid has today divorced Hind;

أَعْجَبَنِي أَنْتَظَارُ يَوْمِ الْجُمُعَةِ مُحَمَّدٌ عَمْرٍا I am surprised at Mu-

hammad's expecting 'Amr on Friday. The first of these three

constructions is the most usual. The second is not uncommon,

especially when the objective complement is a pronoun. The

third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

REM. a. If an adjective be annexed to the subject in the genitive, it is also usually put in the genitive, but the nominative is admissible; as *وَحَاجَهَا طَلَبَ; الطَّرِيفُ; عَجِبْتُ مِنْ قِيَامِ زَيْدِ الطَّرِيفِ* and *pressed her, as the scoker after his due, who is defrauded, presses (his debtor), instead of طَلَبَ الْمَعْقِبَ الْمَظْلُومَ حَقَّ*.

REM. b. If both the subject and the objective complement be pronouns, they may both be suffixed to the nomen actionis; e. g. *حَبِبِي عَلَّمَنِي التَّنَسُّكَ* *my love of him has taught me to be religious*. Here the suffix of the first person is the subject, and that of the third person the accusative.*

REM. c. Not only the nomina actionis, but also those nouns which are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: *أَسْلِمَ إِنَّ مُصَابِحَكُمْ رَجُلًا أَهْدَى السَّلَامَ نَحْيَةً ظَلَمَ* *O Sulcim, verily your afflicting a man, who has given the salām as a salutation, is (an act of) tyranny* (مُصَابَ = إِمَابَة); *يَعِشْرَتَكَ الْكَرَامَ تَعُدُّ مِنْهُمْ* *through thy associating with the noble, thou wilt be reckoned one of them* (مُصَابَ = مَعَاشَرَة); *مِنْ قَبْلَةِ الرَّجُلِ زَوْجَتَهُ الْوُضُوءُ* *ablution is (rendered*

* *حُب* is, strictly speaking, an *اسْمٌ مَصْنُوعٌ*, and not an actual *مَصْنُوعٌ* (see §. 26); but it is used, instead of *إِحْبَابٌ*, as the *maṣḍar* of *أَحَبَّ* (IV. of *حَبَّ*) *to love*. See rem. c.

necessary) by a man's kissing his wife (تَقِيلُ = قَبْلَةٌ);
 وَعَدَ عَطَاكَ الْيَمَانَةَ (عَطَاً = عَطَاً); and after thy giving the hundred grazing (camels) (الرِّثَاعَا
 in rhyme for الرِّثَاعِ); (الرِّثَاعِ) observe this
 child's obedience to the command of God (وَإِعِدْ = طَاعَةً);
 أَحَادِيثُ (إِعَادَ = وَعِيدُ) the bustard's threatening the falcon
 (أَحَادِيثُ) what the hyæna tells to its — (تَحْدِيثَاتُ = أَحَادِيثُ);
 تَرَكْتُهُ بِمَلْجِسِ الْبَقَرِ أَوْلَادَهَا I have left him (or it) where the wild
 cattle lick their young (i. e. in some lonely or desert spot, I know
 not where), = يَحِثُّ يَلْحَسُ الْبَقَرُ أَوْلَادَهَا.

REM. d. What has been said of the nomina actionis of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: تَعْلِمُ الْمُتَعَلِّمَ طَرِيقَ التَّعَلُّمِ the instruction of the learner in the path of learning; مَا أَسَدَاهُ إِلَيْهِ مِنْ تَوَلِيَّتِهِ إِيَّاهُ الْعِرَاقِ the favour which he conferred upon him by his appointing him governor of *el-'Irāk*; إِنَّ النَّاسَ كَرِهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا خَبْرًا مَسْهُومًا the people condemned *Muhammad's* giving *Amr* poisoned bread to eat.

REM. e. The complement in the genitive may also be expressed, when it represents the subject of the act, by مِنْ; when it represents the object, by لَ (see §. 29); and when it indicates time or place, by فِي; e. g. حَبِيبِي in rem. b, by لِي the love (which accrues) from me to him; سَقَى الرِّمَالَ يَدَ الدَّبُورِ in §. 27, b, B, by لَ الْأَنْتِظَارُ يَوْمَ الْجُمُعَةِ ibid., γ, by فِي يَوْمَ الْجُمُعَةِ.

28. In the case of verbs which govern their objective complement by means of a preposition, the *nomen actionis* retains that preposition : e. g. مَا لِي قُدْرَةٌ عَلَىٰ ذَٰلِكَ *I have no power to do this*, from قَدَرْتُ عَلَيْهِ ; رَغْبَةٌ لِّي فِيهِ *I have no wish for it*, from رَغِبْتُ فِيهِ ; مَا حَاجَتُكَ إِلَيْهِ *what need hast thou of it?* from احْتَجَّ إِلَيْهِ.—The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition ; e. g. تَرْفِيقُ الْإِنْسَانِ لِلطَّاعَةِ *man's being helped (by God) to obey (Him)*. Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition ; e. g. مَيْلُ الْإِسْلَامِ *inclination (of the mind) towards 'l-'Islām*, for الْمَيْلُ إِلَى الْإِسْلَامِ.

29. The *nomen actionis* often takes its objective complement not in the accusative but in the genitive with ل, in which case this preposition is used as an outward exponent of the relation that subsists between the *nomen verbi* and its object. Hence the Arab grammarians rightly call it اللَّامُ لَتَقْوِيَةِ الْعَمَلِ *the lām that strengthens the regent* (the *nomen actionis* or the verbal power which it possesses) ; for, since the verbal force which dwells in the *nomen actionis* is less than that in the finite verb, the language helps the former to exercise its influence upon its object by annexing to it a preposition expressing the direction of the action towards

the object. This construction with *ل* is used in the following cases.

a) When the nomen actionis immediately precedes the object and is undefined (see §. 27, a); as *مِنْ غَيْرِ تَأْمَلٍ* without considering what was false and what true in it, instead of *وَصَوَابِهِ* *خَطَاؤُهُ*. This is especially the case when the nomen actionis is in the adverbial accusative (see §. 44); as *أَقُومُ لَهُ تَعْظِيمًا لِاسْتَاذِي* I stand up in his presence to shew respect to my teacher; *إِنَّمَا قَالَ ذَلِكَ إِكْرَامًا لَهُ* he said this only to do him honour; *أَمْسَكَ عَنْهُمْ أَنْتَظَارًا لِلْمُهَاجِرِينَ* he refrained from (attacking) them, awaiting the *Muhāgirūn*; *وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ* but those who believe are stronger in love of God.

b) When the nomen actionis immediately precedes the object, and is defined by the article (see §. 27, a); as *لَمَّا اجْتَمَعَتْ* *تَرَكَ الْمَطَالِبَةَ لِلنَّاسِ* giving up pursuing the people; *أَفْطَحَ غُطْفَانٌ عَلَى الْمَطَابِقَةِ لِطَلِيحَةِ* after (the tribe of) *Gaṭafān* had agreed to take the part of *Tolēiḥa*.

c) When the genitive of the subject is interposed between the nomen actionis and the object (see §. 27, b); as *فَنَبَقِيَ أَنَّ تَسْحِينَ الشَّمْسِ لِلْأَرْضِ إِنَّمَا هُوَ عَلَى سَبِيلِ الْإِضَاءَةِ* it results, therefore, that the sun warms the earth in no other way than by his light (lit., that the sun's warming the earth is only

by the way of his light), for اَرْضَ لِي; اِلَى because of
 my enemies' persecuting me, for اِيَّايَ; اِيَّايَ رَبِّهِ لِلَّهِ his seeing God;
 تَبْلِيغِي لَكَ اِلَى مُذَاكَ my enabling you to attain your wishes;
 اُنْظُرْ اِلَى هَذِهِ الرَّالَذَةِ الشَّفِيقَةِ الرَّحِيْمَةِ وَاِطَاعَتِهَا لِأَمْرِ اللَّهِ observe this
 mother, affectionate and loving, and her obedience to the
 command of God.

It may also be extended to other verbal nouns of similar
 force and signification (see §, 27, b, rem. c); as اِنْزَلَ اِلَى
 مَصَارِعِ اَصْحَابِهِ وَمَقْتَلِ اَهْلِ هَمْدَانَ لِابْنِ اَخْتِهِ he went down to the
 places where his comrades had fallen, and to the spot where the
 people of Hamadān had killed his sister's son.

In such clauses the choice between the older and closer
 construction with the accusative, and the later and looser
 with the preposition, is left in most cases to the taste and
 judgment of the writer.

REM. a. In more modern Arabic اِلَى is often used لِتَقْوِيَةِ الْعَامِلِ instead of لِي; as اِدْكَارِي اِلَيْهِ my bearing him in mind; رَدِّي اِلَى الْجَوَابِ my
 returning an answer.

REM. b. This use of لِي to designate the objective complement of
 the verb is common in Chaldee and Syriac, rare in Hebrew and
 Æthiopic (see Dillmann's Gr., §. 179). See §. 81, rem.

30. The nomina agentis or participles, which hold a middle
 position between the verb and the noun, and partake of

the force of both, may, like the *nomina verbi*, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

a) If the *nomen agentis* has but *one* objective complement, this may be put either in the accusative or in the genitive; as ^{سَارِعُوا إِلَى جَنَّةٍ أُعِدَّتْ لِلْمُتَّقِينَ وَالْكَاطِمِينَ الْغَيْظَ} *vis* with one another in hastening to a garden (*Paradise*), which is prepared for the God-fearing and those who restrain their wrath; ^{الْقَاطِنَاتُ وَالْمُؤْتُونَ الزَّكَاةَ} and those who pay the poor-rate; ^{الْحَمَامِ} *the slate-coloured pigeons* (the *كَمَامِ* by poetic license for *الْحَمَامِ*) which inhabit the sacred House (i. e. the *Ka'ba*), never quitting it (and) domiciled in *Mekka* (^{أَوَّالِفًا} for ^{أَوَّالِفًا}); ^{هَدِيًّا بِالْكَعْبَةِ} an offering coming, or (actually) brought, to the *Ka'ba*; ^{طَلَّابِ الْعِلْمِ} seekers after knowledge; ^{كُلِّ نَفْسٍ ذَائِقَةُ الْمَوْتِ} every soul is a taster of death (tastes or shall taste death); ^{رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ} our Lord! Thou wilt be an assembler of (wilt assemble) mankind; ^{الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ} who think that they shall be meeters of (shall meet) their Lord; ^{إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ} verily the death from which ye flee, will surely be your meeter (will surely meet you). — The *nomina agentis* of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the imperfect

(المُضَارِعُ, historical imperfect, present, future). As the genitive connexion is in this case *غَيْرُ الْحَقِيقِيَّةِ*, improper or representative (see §. 75, rem.), the governing word may be defined by the article: *قَاتِلُ النَّاسِ*, or *قَاتِلُ النَّاسِ*, *one who kills people*; *الْقَاتِلُ النَّاسِ*, or *الْقَاتِلُ النَّاسِ*, *he who kills people* = *الَّذِي يَقْتُلُ*; as, according to another reading, *كُلُّ* (see above); *نَفْسٍ ذَائِقَةِ الْمَوْتِ* (see above); *الْوَاهِبِ الْمِائَةِ الْهَجَانِ* of him who gives a hundred fine white (camels); *وَالْمُقِيمِ الصَّلَاةِ* and those who perform the (prescribed) prayers; *أَلَا أَيُّهَا الْبَاغِي الْبِرَازِ* O thou that desirest single combat, draw nigh. When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the *perfect* (perfect, pluperfect, aorist, and future-perfect), they approach more nearly to the nature of the noun that springs from them (as *كَاتِبٌ*, *writing, a writer*), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is *حَقِيقِيَّةٌ*, proper or real (see §. 75, rem.), the governing word cannot be defined by the article: *قَاتِلُ النَّاسِ* (and not *الْقَاتِلُ النَّاسِ* or *الْقَاتِلُ النَّاسِ*) *one who killed, has killed, had killed, or shall have killed people*, = *الَّذِي قَتَلَ*, or *الَّذِي* as *الَّذِي يَكُونُ قَتْلًا*; *كَانَ قَتْلًا*, or *كَانَ قَتْلًا* as *فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ* the Creator of (or He who has created) the heavens and the earth.

The same remarks naturally apply, when the genitive is a pronominal suffix instead of a separate substantive: لَائِمِّي

الَّذِي = اللَّائِمِي = أَحَدٌ يَلُمُنِي one who reproaches me, and

أَيُّهَا الشَّاتِمِي لَتُحَسَبَ مِنِّي يَلُمُنِي he who reproaches me, as

O thou who revilest me, in order that thou mayest be thought my equal; but he who reproached or has reproached me,

الَّذِي لَمَنِي, is لَائِمِّي, not اللَّائِمِي. — If the nomen agentis be

undefined, it governs the accusative only in the following

cases. α) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see §. 44); e. g.

زَيْدٌ ضَارِبٌ عَمْرًا, or إِنْ زَيْدًا ضَارِبٌ عَمْرًا, Zeid is beating (or will

beat) 'Amr; زَيْدٌ ضَارِبٌ أَبُوهُ أَخًا لِي Zeid's father (lit. Zeid, his father) is beating (or will beat) a brother of mine;

مَرَرْتُ بِفَارِسٍ طَالِبٍ ثَارِ أَبِيهِ I passed by a horseman (who was)

seeking revenge for (the murder of) his father; كَمَ مَالِي عَيْنِيَّ

how many a one fills (or sates) his eyes with what

belongs to others, = كَمَ شَخْصٍ مَالِيَّ

like a buck which was one day butting a rock to break it, = كَوَعِلَ

جَاءَنِي عَمْرٌو طَالِبًا أَدْبًا; نَاطِعٍ 'Amr came to me seeking instruction.

β) After an interrogative or negative particle, when it is the attribute of a preceding or (less usually) following subject;

e. g. هَلْ مُكْرِمٌ أَنْتَ زَيْدًا will thou treat Zeid with respect?

كُونَ مَعَكُمْ وَعَدَا وَثَقَّتْ بِهِ will ye fulfil a promise on which I relied? مَا أَنْتَ بِتَابِعٍ قِبَلْتَهُمْ? thou dost not follow (or adopt) their kibra; مَا مَجِيرٌ أَحَدُ عَدُوِّ أَجْبَائِهِ no one gives protection to the enemy of his friends. γ) After an interjection (see §. 38), as the predicate of a suppressed subject; e. g. يَا طَالِعًا جَبَلًا O (thou who art) climbing a hill! = يَا رَجُلًا طَالِعًا; يَا صَارِفًا عَنِّي O (thou who art) turning away from me (thy) love!

REM. α. The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e. g. الضَّارِبُ الْعَبْدُ he who beats the slave; الضَّارِبُ رَأْسَ الْعَبْدِ he who beats the slave on the head (lit., beats the head of the slave); but we cannot say الضَّارِبُ عَبْدٌ nor الضَّارِبُ زَيْدٌ, nor even الضَّارِبُ عَبْدٌ زَيْدٌ or الضَّارِبُ عَبْدٌ. The reason of this seems to be that a certain equipoise may be preserved between the governing word, الضَّارِبُ, and the governed word, الْعَبْدُ. On the other hand, the article may be prefixed to the dual or the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the rejection of the terminations نِ and نَ (vol. I., §. 315, b, c), الضَّارِبَانِ and الضَّارِبِينَ become more closely connected, and grow, as it were, into one word, like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say الضَّارِبَانِ عَبْدًا, الضَّارِبَيْنِ, الضَّارِبَانِ عَبْدًا, as well as الضَّارِبِي عَبْدٌ, الضَّارِبُ عَبْدٌ, الضَّارِبِي زَيْدٌ, الضَّارِبُ زَيْدٌ.

if *the two* *who reside at 'Aden can dispense with me (or do without me)* ; *الشَّائِي* *the two who revile my character, without my having reviled them* ; *وَهُمَا أَشْتَمَهُمَا* *those who deem small the great (sums) they have given away.* There is even a third form of expression admissible, arising out of a combination of these two, viz. *الْقَارِي عِدَّة*, *الْقَارِي عِدَّ زَيْد*, *الْقَارِي عِدَّ زَيْدًا*, in which the rejection of the terminations *ي* and *ن* serves only to indicate the close logical connection, as in the phrase *جَاءَ الْأَمِيرُ الْقَاتِلَ أَخَوَاهُ مُحَمَّدًا* *the 'amir came, whose two brothers killed Muhammad*, in which another substantive (*أَخَوَاهُ*) is actually inserted, as the subject, between the nomen agentis in the dual (*الْقَاتِلَ*) and its object (*مُحَمَّدًا*).

— When a pronoun is annexed as object to the dual or pluralis saurus masc. of a nomen agentis which is defined by the article, three forms of expression are likewise admissible; viz. 1) *الْقَارِيُونِ* ; 2) *الْقَارِيُونَ لَهُ* or *الْقَارِيَانِ لَهُ* ; and 3) *الْقَارِيَانِهِ*. In the last case, the pronoun, though apparently a nominal suffix in the genitive, is in reality a verbal suffix in the accusative; and even in the first case, the Arabs regard the pronominal object as an accusative, and not as a genitive, using *نِي* instead of *يَ* for the 1st pers. sing.; e. g. *لَيْسَ الْمَوَافِقِي لِيَرْتَدَّ حَاجًا* *he who comes to me to obtain a gift is not disappointed* ; *وَلَيْسَ بِمُعِينِي* *and he is not a too heavy burden for me* ; *هُمُ الْأَمْرُونَ الْخَيْرُ وَالْفَاعِلُونَ* *it is they who order what is right, and who do it themselves.*

REM. b. When the nomen agentis is followed by two or more objects connected by *و*, it not rarely happens that the first alone is

put in the genitive, and the others in the accusative, the nominal force of the nomen agentis passing, because of the distance of the complements, into the verbal; as جَاعِلُ اللَّيْلِ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا

He who appoints the night for rest, and the sun and moon for the reckoning (of time); أَلَوَاهِبِ الْبَيَاضِ وَعَبْدَهَا of him who gives a hundred fine white (camels) and their attendant (either وَعَبْدَهَا or وَعَبْدَهَا); هَلْ أَنْتَ بَاعْتُ دِينَارًا لِحَاجَتِنَا أَوْ عَبْدَ رَبِّ (وَعَبْدَهَا) *will thou send Dinār for our need (to our help) or 'Abd-Rabb?*

b) If the nomen agentis be derived from a verb which governs two or three objective complements (§§. 24, 25), it takes the first either in the accusative (which is by far the more usual) or in the genitive, and the others in the accusative; as أَنَا كَاسٌ زَيْدًا ثَوْبًا فَاحِرًا *I will dress Zeid in a splendid robe*; أَنَا مُعْطِي زَيْدٍ دِرْهَمًا, or مُعْطِي دِرْهَمٍ زَيْدًا, *I will give Zeid a dirham*; هَلْ أَنْتَ ظَانَ عَمْرًا عَاقِلًا, or هَلْ عَمْرٌ عَاقِلٌ ظَانَكَ, *dost thou think 'Amr intelligent?* هَذَا مُعَلِّمٌ زَيْدٍ عَمْرًا مُنْطَلِقًا *this (man) informs Zeid that 'Amr is going away.*

REM. a. If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e. g. مُعْطِيكَ *he who gives it to you*; مُعْطِيهَا *he who gives me it to eat.*

REM. b. The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive;

e. g. *وَسَوَاءٌ مَانِعٌ فَفُلَهُ الْحَتَّاجُ* whilst others than thou withhold their benefits from the needy; *فَلَا تَحْسِبَنَّ اللَّهَ مُخْلَفٌ وَعْدَهُ رَسُولُهُ* think not then that God will fail to keep His promise to His apostles. In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word *الْحَتَّاجُ* into the rhyme; in the latter, which is taken from the Kor'an, xiv. 48, the preferable reading is *مُخْلَفٌ وَعْدُهُ رَسُولُهُ*.

31. What has been said in §. 29 regarding the use of the proposition *لِ* after nomina verbi is equally applicable to nomina agentis. a) *لِ* is used when the nomen agentis immediately precedes the object and is undefined; as *مُعْجِبٌ لَكَ* making thee wonder; *وَهِيَ مُجَانِبَةٌ لَهُ* whilst she was avoiding him (in which example the undefined nomen agentis is the predicate of a *جُمْلَةٌ حَالِيَّةٌ* or circumstantial clause); *وَالْحِيلَةُ لَا تَجْزُرُ* and artifice is not allowable (in argument), except when the opponent is a disputatious sophist, and not a seeker after the truth. This is especially the case when the nomen agentis is in the adverbial accusative; as *وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ* and believe in what I have sent down, confirming that which is with you (the Scriptures which ye have already received); *نَزَلَ عَلَى الْمَدِينَةِ مُحَاصِرًا لَهَا* he halted before the city to besiege it; *وَكَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا* the sweetness of knowledge is a sufficient inducement and

incentive to the intelligent. b) *لِ* is also used when the nomen agentis immediately precedes the object, and is defined by the article; as *الْحَافِظُونَ لِحُدُودِ اللَّهِ* those who keep the ordinances of God; *الْمُفَسِّرُونَ لِهَذِهِ الْآيَاتِ* the expounders of these verses; *أَقْوَى السَّبَابِ الْجَالِبَةِ لِلرِّزْقِ إِقَامَةُ الصَّلَاةِ بِالتَّعْظِيمِ* to perform one's devotions with reverence is the surest means of procuring one's daily bread; *وَبَقِيَ يَتَفَكَّرُ فِي ذَلِكَ الشَّيْءِ الْمُصَرِّفِ لِلْجَسَدِ* and he continued meditating about that thing which governs the body. c) Finally, *لِ* is used when a genitive is interposed between the nomen agentis and the object; as *مُطْعِمَهَا لِي* he who gave it to me to eat.

REM. *لِ* must be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as *مَا كُنَّا لِلْغَيْبِ حَاطِينَ* and they worshipped us; *وَكَانُوا لَنَا عَابِدِينَ* we did not know what was hidden (in the future); *إِنَّا لَهُ لَحَافِظُونَ* verily we will take care of him; *الْعَمْرُ مَا لَمْ تُنْزِرْ لَكَ مُكْرِمًا* a man, as long as thou dost not unjustly disparage him, treats thee with respect. — So also with the finite verb, *كُنْتُمْ لِلرُّوْبَا تَعْبِرُونَ* if ye can explain a dream. If the transposed object be a pronominal suffix, *إِيَّا* (vol I., §§. 188, 189) may be employed instead of *لِ*; as *إِيَّاكَ تَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* thee we worship and to thee we cry for help; *خَالَهٖمُ أَيَّاهُ يَعْنُونَ* he thinks they mean him (in rhyme for *يَعْنُونَ*). Compare §. 29, rem. b, and vol. I., §. 189, b.

32. If the verb, from which a *nomen patientis* is derived, governs two or three accusatives in the active voice, its *nomen patientis* retains one or two of them, the other having passed into the nominative; as زَيْدٌ مُعْطَى عَبْدُهُ دِرْهَمًا, *Zèid's servant* (lit. *Zèid, his servant*) is given a *dirham*; زَيْدٌ مَظْنُونٌ أَبُوهُ قَائِمًا, *Zèid's father is thought to be standing up*; زَيْدٌ مُعَلِّمٌ أَبُوهُ عَمْرًا, *Zèid's father is informed that 'Amr is going away*. See §§. 24, 25.

33. Verbal adjectives of those forms which differ in meaning from the *nomina agentis* only in being *intensive*, may govern, like the *nomina agentis*, either the accusative or the preposition *لِ*. Since, however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms فَعَالٌ and فَعُولٌ (vol. I., §. 232, and rem. d, §. 233); more rarely to other forms, such as فَعِيلٌ (§. 232), فَعِلٌ (id.), and مِفْعَالٌ (§. 233, rem. b). Examples with the accusative: أَخَا الْحَرْبِ لِبَاسًا إِلَيْهَا جَلَالَهَا inured to (lit. a brother of) warfare, constantly wearing the garments suited for it; مُقَدِّمًا إِلَى الْمَوْتِ rushing upon death, wading in search of it through the ranks (الْكَتَائِبُ in rhyme for الْكَتَائِبُ); مُحَلَّةً طَرِيقَ لَمْ يَكُنْ مِنْ تَمِيمَةٍ وَلَا ضَرْبِ صَوَاعٍ بِكَفِيَةٍ دِرْهَمًا adorned with a ring, which is not an amulet, nor manufactured by a moulder of a *dirham*

with his hands; *ضَرَبَ بِنَصْلِ السَّيْفِ رُءُوسَ الرِّجَالِ* smiting
with the edge of the sword the heads of men; *وَأَنهَى عَلَى الشَّرْقِ*
وَوَدَّ عَزَاءَ هِيرَجٍ verily she stirs up the patient (or continent)
to desire (excites desire in them, *هِيرَجٍ* in rhyme for *هِيرَجٍ*);
وَوَدَّ غُفْرَ ذُنُوبِهِمْ غَيْرَ فُخْرٍ ready to forgive their sin, not boastful (فُخْرٍ
in rhyme for *فُخْرٍ*); *أَمَّا مَنِهْمَا فَشَبِيهَةٌ هَلَالًا* two maidens,
(one) of them resembling a new moon (in beauty); *إِنَّ اللَّهَ سَمِيعٌ*
وَدَعَا مَنْ دَعَا God hears the prayer of him who calls upon Him;
وَحَذَرَ أُمُورًا لَا تَقِيرُ on his guard against things that cannot injure
(him); *أَتَانِي أَنَّهُمْ مَزْقُونَ عِرْضِي* it has come to me (to my hearing)
that they are defaming (lit. tearing in pieces) my character;
أَنَّهُ لِمَكْحَرٍ بَوَائِكُهَا he is a slaughterer of the fat ones among them
(the she-camels); *شَمَّ مَهَاوِينَ أَبْدَانِ الْجَزُورِ* haughty, looking with
disdain on the limbs of the slaughtered camel. Examples with
لِلسَّامِعِينَ لِلْكَذِبِ أَكَالُونَ لِلشَّيْءِ hearers of falsehood, eaters
of what is unlawful; *كُلُّ كَفَّارٍ عَنِيدٌ مِّنَ الْخَيْرِ* every hardened
infidel, a hinderer of good; *جَمَاعَةٌ لِّلْكِتَابِ* a great collector of
books; *قَوْلٌ لِّمَا قَالَ الْكَرَامُ فَعُولٌ* ready to say what the noble say,
and to do (it); &c.

derived from *transitive* verbs, take their object in the genitive with **لِ**, very rarely in the accusative; as **هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ** he seeks after knowledge more than you do; **الْمُؤْمِنُ أَحَبُّ لِلَّهِ** the believer loves God more than himself; **أَجْهَلُ النَّاسِ** the most ignorant of men, and the most opposed of them to learning, and the most inimical of them to the law; **فَهُمْ لَهَا بِغَيْرِ حَاجِزٍ أَقْلَبُ** they must be more apt to change it (viz. the letter **و**, into **ي**) without an interbening (letter); **وَأَضْرَبَ مِنَّا بِالسُّيُوفِ الْقَوَانِسَا** and more ready than we to smite with swords the tops of helmets (**الْقَوَانِسَا** in rhyme for **القَوَانِسَ**, accus.).

REM. a. Verbal adjectives of the form **أَفْعَلٌ**, derived from verbs signifying *love* or *hatred*, take the object with **لِ** when they are used in an *active* sense, as in the second and third of the above examples; but when they have a *passive* sense,* they take the subject with **إِلَى**, as **الْمُؤْمِنُ أَحَبُّ إِلَى اللَّهِ مِنْ غَيْرِهِ** the believer is more loved of God than any one else; **هُوَ أَبْغَضُ إِلَيَّ مِنْهَا** he is more hateful to me than she.

* As there is *only one* form for the comparative and superlative, it may be derived from verbal adjectives of either active or passive signification; e.g. **أَحَبُّ** from **مُحِبٌّ** loving, or from **حَبِيبٌ** beloved, dear.

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REM. b. Verbal adjectives of the form أَضَلُّ, derived from intransitive verbs, require the same preposition after them as those verbs; as هَذَا أَهْوَنُ عَلَيَّ *this is lighter, or easier, for me*; هُوَ أَزْهَدُ فِي *he abstains more from worldly pleasures, and is quicker to do good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God).* They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); as أَقَامَ دَلِيلَكُمْ لِلشَّهَادَةِ *this confirms the evidence still more* (from أَقَامَ, IV. of قَامَ to stand); وَلَكِنْ خُمُولُ الْمَرْءِ لِلدِّينِ أَسْلَمٌ *but the obscurity of a man preserves his religion better* (from أَسْلَمَ or سَلِمَ, II. or IV. of سَلِمَ to be safe); قَتَلَ الْكَافِرَ أَغْزَلَ لِلْإِسْلَامِ وَأَهْيَبَ لِمَنْ وَرَاءَهُمْ *the slaying of unbelievers increases the power of al-'Islām and strikes greater terror into those who are behind them*; ذَلِكَ أَجْوَدُ لِحَبْلِهَا وَأَمْنَى لِدَهْنِهَا *this improves its crop and makes its oil clearer*; غَيْرَ الدَّجَالِ أَخَوْفَنِي عَلَيْكُمْ *another besides the anti-Christ fills me (accus.) with greater fear on your account (than he does)*; هُوَ أَحْوَجُ إِلَيَّ مِنْي إِلَيْهِ *he has more need of me than I have of him* (from أَحْتَاجُ إِلَى, VIII. of حَاجَ, to have need of). See vol. I., §. 285.

35. The accusative not unfrequently depends upon a verb which is understood. This happens:—

a) In phrases expressive of command (positive or negative), wish, reproach (worded interrogatively), praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves

as *المفعول المطلق* (§. 26). For example: *فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْنَتُمُوهُمْ فَشُدُّوا الرِّتْقَ فَمَا مَنَا فَنَدَا زُرَيْقُ الْمَالَ تَفْدُونَ فِدَاءً = فِدَاءً* and when ye meet (in battle) those who believe not, smite their necks (i. e. cut off their heads), till (at last), when ye have made much slaughter among them, bind fast the fetters; and (thereafter) either show kindness (by letting them go free) or take ransom (for them), where *ضَرْبَ الرِّقَابِ* = *أَضْرِبُوا الرِّقَابَ* فَنَدَا زُرَيْقُ الْمَالَ تَفْدُونَ فِدَاءً = فِدَاءً, *تَمْنُونَ مَنَا = مَنَا*, ضرباً نَدَلِ الثَّعَالِبِ carry off camels, O Zuraiq, as foxes carry off (their prey), where *نَدَلِ الْمَالَ* = *نَدَلَا الْمَالَ* *أَنْدُلِ الْمَالَ* لا جَزَعًا; *أَصْبِرْ صَبْرًا وَلَا تَجْزَعْ* be patient and do not give way to immoderate grief, i. e. *أَصْبِرْ صَبْرًا وَلَا تَجْزَعْ* *سَقِيَا لَكَ*; *أَمْهَلْ مَهْلًا* gently! softly! i. e. *سَقَاكَ اللَّهُ سَقِيَا* may God give thee rain! i. e. *رَعَاكَ اللَّهُ رَعِيَا* may God keep thee! i. e. *رَعَاكَ اللَّهُ رَعِيَا*; *رَعَاكَ اللَّهُ رَعِيَا* mayest thou stumble! i. e. *أَكْفُرَا بَعْدَ رَدِّ الْمَوْتِ عَنِّي* shall I be ungrateful after thou hast averted death from me? i. e. *أَكْفُرَا بَعْدَ رَدِّ الْمَوْتِ عَنِّي* *أَتَرَانِيَا*; *أَتَرَانِيَا* dost thou delay (or loiter), seeing that grey hairs have already come upon thee? i. e. *أَتَرَانِيَا* *سَبَّحَانَ* *سَبَّحَانَ* the absolute glory of God! or *سَبَّحَانَهُ* His absolute glory! scil. *أَسْبِحْ* I praise (which is an *إِخْبَارٌ* or statement of fact), or *سَبِّحْ* *سَبِّحْ*, &c., praise thou, &c. (which is an *إِنْشَاءٌ*, a command

or wish); *مَعَاذَ اللَّهِ* God forbid! i. e. *أَعُوذُ مَعَاذَ اللَّهِ* I seek the refuge of God; *حَنَانِيكَ يَا رَبِّ* have mercy on me, O my Lord! i. e. *لَبَيْكَ اللَّهُمَّ* ; *حِينَ* (or *تَحَنُّنٍ*) *عَلَى حَنَانًا* I wait intent upon Thy service, O God! i. e. *أَلْبَ لَكَ = أَلْبَ لَكَ لَبًا* *الْبَابَا* hearing and obeying, or to hear is to obey, i. e. *أَسْمَعُ سَمْعًا وَأَطِيعُ طَاعَةً* ; *خَيْرٌ مُقَدِّمٌ* welcome! i. e. *قَدِمْتَ* *خَيْرٌ مُقَدِّمٌ* thou art arrived the best of arrivals.

REM. a. In the cases of command, wish, and reproof, the Arab grammarians regard the verbal noun, not as a *مَمْتَرٌ مُوَضَّعٌ* (§. 26), but merely as *بَدَلٌ مِنَ الْفِعْلِ* a substitute for the verb, or *نَاكِبٌ مَنَابٌ* supplying the place of the verb; so that, according to them, *أَكْفَرًا* is simply = *أَنْذِرَ الْكَمَالَ*, *سَقَاكَ اللَّهُ = سَقَا لَكَ*, and *أَكْفَرًا = أَلْأَكْفَرُ*.

REM. b. In such cases as *حَنَانِيكَ* and *لَبَيْكَ* the dual is regarded as being used, not *لِلتَّخَيُّعِ* to express two occasions, but *لِلتَّكْرِيرِ وَالْتَّكْثِيرِ* to indicate repetition and frequency.

b) In various other cases, in which the verb to be supplied is not that whence the noun in the accusative is derived, but may be easily guessed from the manner in which the noun is uttered and the circumstances of the speaker. Such are :—

α) Phrases expressive of wish, salutation, and the like; as *جَدَعَا لَكَ* may thy nose be cut off! *تَبَا لَكَ* perdition to thee!

وَاحْذَرِ الْأَسَدَ ^{مَعْدَاةً} وَإِيَّاكَ ^{مَعْدَاةً} guard thyself against enmity ;
 وَاحْذَرِ الْأَمْحَدَاتِ ^{مَعْدَاةً} وَإِيَّاكَ keep clear of innovations or new-fangled
 ideas ; إِيَّاكَ أَنْ تَفْعَلَ ^{مَعْدَاةً} وَإِيَّاكَ وَأَنْ تَفْعَلَ كَذَا or, loss correctly, إِيَّاكَ أَنْ تَفْعَلَ كَذَا, beware of doing so and so (where أَنْ followed by the
 imperfect subjunctive, is put instead of the accusative of a
 noun) ; وَإِيَّاكَ وَأَنْ تَشْتَغَلَ بِهَذَا الْجَدَلِ take care not to meddle
 with this sort of contention ; رَأْسُكَ وَالْحَائِطُ thy head and the
 wall ! scil. مَازِ رَأْسُكَ وَالسَّيْفُ ; نَعِم رَأْسُكَ وَاحْذَرِ الْحَائِطِ Mūzin,
 thy head and the sword ! scil. يَا مَازِنُ قِي رَأْسُكَ وَاحْذَرِ السَّيْفِ
 أَخَاكَ ^{مَعْدَاةً} the foe ! the foe ! scil. خُذُوا seize, attack ; أَخَاكَ
 or إِخَاكَ وَالْإِحْسَانَ إِلَيْهِ be always kind to your brother,
 scil. الْإِزْمَ cleave to ; مَكَانَكَ keep your place ! scil. الْإِزْمَ
 كُلُّ شَيْءٍ بِإِذْنِكَ do as you like with your camels, scil. إِفْعَلْ do ;
 إِيَّتِي ^{مَعْدَاةً} وَلَا شَيْئَةً ^{مَعْدَاةً} everything but reviling a freeborn man ! scil. رَأْيَكَ
 وَلَا شَيْءٍ ^{مَعْدَاةً} before thee ! scil. تَرْكِبُ شَيْئَةٍ ^{مَعْدَاةً}
 behind thee ! scil. انْظُرْ look ; عَذِيرَكَ thy excuse ! scil. هَلَمْ or
 أَحْضِرْ produce ; حَدِيثَكَ thy story ! scil. هَاتِ give here, tell.

REM. a. If a single accusative be uttered only once, the verb may be added ; but if the accusative be repeated, or if there be two accusatives connected by وَ, the verb is never expressed. — Vulgarly, إِيَّاكَ الْأَسَدَ is used instead of إِيَّاكَ وَالْأَسَدَ, and the like.

REM. b. It is only the second personal pronoun which is commonly thus used. Examples of the first and third persons are rare; e.g. *إِيَّاي وَالْشَّرَّ* keep me from evil! scil. *يَحْنِي عَنِ الشَّرِّ وَنَحْ* الشَّرَّ عَنِّي; *إِيَّاي وَأَنْ يَحْذِفَ أَحَدَكُمْ الْأَرْبَ* throw at (or shoot at) a hare! scil. *يَحْنِي عَنْ مُشَاهَدَةِ حَذَفِ الْأَرْبِ وَفَعَّ* when a man reaches sixty, let him avoid the young women (where observe the irregular use of *إِيَّاي* with a substantive).

γ) Various phrases, of which the following may serve as examples. We may say to a hunter, *الْكِلَابَ عَلَى الْبَقَرِ* the dogs at the antelopes! scil. *أَرْسَلَ* let loose; or of a person who is aiming at a target, *الْقِرْطَاسَ وَاللَّهِ* the target, by God! scil. *يُصِيبُ* he will hit; or if we hear people shouting at the first appearance of the new moon, *الْهَيْلَ وَاللَّهِ* the new moon, by God! scil. *أَبْصُرُوا* they have seen; or to one who tells us a dream, *خَيْرًا وَمَا سَرَّ* what is good and cheering, scil. *رَأَيْتَ* thou hast seen or dreamed; or to a man who has done something mean, *أَكَلَ هَذَا بَخْلًا* all this out of stinginess? scil. *فَعَلْتَ* hast thou done?

δ) Phrases in which a pronoun — generally of the first, rarely of the second person — is followed by the noun, to which it refers, in the accusative, without any verb intervening. The object of this construction — named by the Arab grammarians

الِاخْتِصَاصُ *the specification or particularisation* (of the pronoun) — is to show that this accusative is the noun which the pronoun represents and to which the statement made refers. It is to be explained by an ellipsis of *أعني* I mean, or *أخص* I specify. Examples: *نحن العرب أسخى من بذل* we Arabs—lit. we, (I mean) the Arabs,—are the most liberal among the generous; *نحن الصّالِك لا طاقة بنا على المروءة* we, the miserably poor, have not the ability to be generous as becomes men; *نحن معاشر الأنبياء لا نورث* we, the band of prophets, have no heirs (among men); *بنا تميماً يكشف الضباب* by us, Temīm, the mist is swept away; *إننا بنى منقرو قوم ذوو حسب* we, the Bēnū Minkar, are a people of high worth; *الم تر أننا بنى دارم* seest thou not that Zurāra, the father of Ma'bēd, is one of us, the Bēnū Dūrim? (معبد in rhyme for معبد); *أنتم المومنين لا تجزعوا* ye, (I mean) the believers, grieve not ye; *بك الله نرجو الفضل* in Thee — God — we hope for bounty; *سبحانك الله العظيم* (I assert) Thy absolute glory — the great God.

REM. a. This kind of *إختصاص* is only a species of the *نصب على* *المدح والذم والثناء والتعظيم* or accusative of praise, blame, reproach, and pity; e. g. *الحمد لله الحميد* praise belongs to God, the praiseworthy;

الْمَلِكُ لِلَّهِ أَهْلُ الْمَلِكِ kingdom belongs to God, (the Being) entitled to kingdom; وَأَمْرَانَهُ حَمَالَةَ الْحَطَبِ and his wife, the (miserable) carrier of firewood; أَتَانِي زَيْدُ الْفَاسِقِ الْخَبِيثِ Zeid came to me, the base wicked wretch; مَرَرْتُ بِهِ الْمِسْكِينِ الْبَائِسِ I passed by him, the poor wretch; in all of which examples the word أَعْنَى, I mean, may be supplied.

REM. b. In such phrases as إِلَيْكَ there it is for you! هَاكَ بَدَى there's my hand for you! هَاكَ نَفَاكَ here then is a poem for you! هَاكَ السِّيفِ take the sword! the accusative is used, because إِلَيْكَ and هَاكَ (vol. I., §. 368, rem. d) are in point of sense equivalent to خُذْ take (خُذْ يَدِي, خُذْنَا إِلَيْكَ or خُذْنَا عَلَيْكَ زَيْدًا). Similarly, in the phrases دُونَكُمْ دُونَكُمْ, take him! the accusative does not depend upon أَنْ تَأْخُذَ (that thou shouldst seize), to be supplied after the preposition, but upon an imperative, such as خُذْ or ائْتِنِي, implied in the preposition itself. The literal meaning is: seize Zeid, who is in front of, beside or close by you. So also in the phrases جِهَلِ الرَّيْدِ come quickly to the *tèrid* (a sort of hash or stew), where the interjection is equivalent to اِبْتَ مُسْرِعًا; اِبْتَ تَيْدَ زَيْدًا gently with Zeid! treat Zeid gently! = اِهْلَهُ; بَلِّهِ زَيْدًا, or, with the genitive, بَلِّهِ زَيْدًا let alone Zeid, say nothing of Zeid = اَتْرُكْهُ; دَعَهُ or اَدَعَهُ; and رُوِّدَ زَيْدًا or رُوِّدَ زَيْدًا, treat Zeid gently! = اِهْلَهُ or اُرْوِدْهُ. In the case of بَلِّهِ and رُوِّدَ with the accusative, the fetha is اِذَا or indeclinable ending (as in اَيْنَ where?); whereas with the genitive, it is the termination of the construct accusative of بَلِّهِ = تَرَكْ leaving, letting alone, and رُوِّدَ, the diminutive of رُوِّدُ, slow and gentle motion, gentleness. We may

also say *رَوْدَكَ زَيْدًا*, *softly ! gently !* *رَوْدَكَ زَيْدًا*, *gently with Zeid !* *رَوْدَكَ كُنِي*, *رَوْدَكَ مَانِي*, etc., *gently with me !* the agent (و, etc.) being in the genitive.

36. The adverb *أَنَّ* *truly, certainly*, and the conjunction *أَنَّ* *that*, as likewise the conjunctions compounded with these two words, such as *لَكِنْ*, or *وَلَكِنْ*, *but, yet*, *كَأَنَّ* *as if, as though*, and *لِأَنَّ* *because* (see vol. I., §. 362, *f*, and §. 367, *f, k*), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative, because the force of the verb *to see* (رَأَى) is embodied in these particles.* This takes place both when the subject immediately follows *أَنَّ* &c., and when it is separated from them by a portion of the predicate of *أَنَّ* &c., consisting of an adverb of time or place, or a preposition with its complement. In the former case, the affirmative particle *لَ* may be prefixed to the predicate of *أَنَّ*; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by *قَدْ*, the particle *لَ* ought not to be prefixed to it. Examples: *أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ* *God is mighty over all* (lit. *see God, He is mighty over all*); *أَنَّ الْحَدَاثَةَ لَا تَدْرُمُ*

* Compare *en* and *ecce* in Latin, as *en eum*, *ecce eum* or *eccum*.

youth does not last; *إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ* God is forgiving, merciful; *وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاٰهَرُونَ* and a part of the believers were averse; *وَمِنْهُمْ يَوْمَئِذٍ كَانُوا لَا يَتَذَكَّرُونَ* by thy life, they were bewildered in their intoxication; *أَتُنْكُمُ اللَّيْلُ لِتَسْبَحُوا* do ye testify that there are other gods with the (true) God? *إِنَّ بِالشَّعْبِ الَّذِي دُونَ سَلَا سَلْحًا لِّقَتِيلٍ* in the ravine that is below Sela (there lies) a murdered man; *إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ* in this there is an example (or warning) to those possessed of insight; *إِنَّ فِي قَتْلِكَ أَيُّهَا الشَّيْخُ لَصَلَحًا* in putting thee to death, old man, there is a benefit to the Muslims; *وَحِكْمَىٰ أَنْ مَّلَكًا مِّنْ مَّلِكِ الْهِنْدِ كَانَ لَهُ زَوْجَةٌ* it is narrated that one of the kings of India had a wife; *وَفِي الْحَدِيثِ* and in the *ḥadīth* — or collection of traditions — (we read) that a man said, O apostle of God! my mother has died suddenly; *كَانَ فِي أذُنَيْهِ* as if in his ears (were) hardness of hearing; *كَانَهَا كَوَكَبٌ* as if it were a glittering star; *وَهَذَا لِأَنَّ الْعِلْمَ نُورٌ وَالرُّفُوءَ نُورٌ* and (he did) this because knowledge is a light and the ablution (before prayer) is a light; *وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ* but the hypocrites do not understand.

REM. a. These particles, along with those mentioned in rem. f,

are named by the grammarians *إِنَّ وَأَخَوَاتُهَا* 'inna and its sisters, or *الْحُرُوفُ الْمَشَبِّهَةُ بِالْفِعْلِ* the particles which resemble the verb in having a certain verbal meaning and force, *لَوْجُودٍ مَعْنَى الْفِعْلِ فِيهَا* or *لِأَنَّ مَعَانِيهَا مَعَانِيَ الْفِعْلِ* مثل *أَشْكَدْتُ وَشَبَّهْتُ وَأَسْتَدْرَكْتُ وَتَمَنَيْتُ وَتَرَجَيْتُ*. The word governed by them is called their *إِسْم* or noun, and the predicate is called their *خَبَر* or predicate.

REM. b. If the predicate is placed between *إِنَّ* or *أَنَّ* and its noun, the logical accent lies upon the noun; whereas, if the predicate stands after the noun, it receives the logical accent itself. For example, *إِنَّ مَعَكَ مَا جِئَكَ* means *your friend is with you*; but *إِنَّ مَا جِئَكَ مَعَكَ* *your friend is with you*.

REM. c. A second subject after *إِنَّ*, *أَنَّ*, and *لَكِنَّ*, may be put in the nominative, if the common predicate has been already expressed; as *إِنَّ زَيْدًا جَالِسٌ وَبَشَرًا*, or *وَبَشَرٌ*, *verily Zèid is sitting, and Bîr* (i. e. *وَبَشَرٌ*, *عِلِمْتُ أَنَّ زَيْدًا جَالِسٌ وَبَشَرًا*; (وَبَشَرٌ كَذَلِكَ) or *وَبَشَرٌ جَالِسٌ* *I know that Zèid is sitting, and Bîr*; *لَكِنَّ عَمْرًا مُنْطَلِقٌ وَخَالِدًا*, or *وَخَالِدٌ*, *but 'Amr is going away, and Hâlid*; *إِنَّ الْخِلَافَةَ وَالنَّبُوَّةَ فِيهِمْ* *verily the califate and the office of prophet are in them (in their tribe), and noble deeds and chiefs of spotless character*.

REM. d. When *مَا* is appended to *إِنَّ*, *أَنَّ*, *كَأَنَّ*, and *لَكِنَّ*, it hinders their regimen, or, to speak more correctly, their governing power does not extend beyond itself (*مَا الْمَكْنَانَةُ* the hindering *mā*), and hence their noun is put in the nominative; as *إِنَّمَا الرِّبَا فِي النَّسِيئَةِ* *verily usury is in the delay (of payment)*; *إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ* *the*

obligatory alms are only for the poor (أَنَا is usually restrictive, see §. 185, and vol. I., §. 362, *g*); وَأَنَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ it is only revealed to me that your God is one God; وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ and know that your wealth and your children are a temptation; كَأَنَّمَا شَعَلَ الْكَسْبِتُ مِنْظَرَهَا as if flames of sulphur were its face; كَأَنَّمَا عِمَامَتُهُ بَيْنَ الرِّجَالِ لَوَاءٌ as if his turban were a standard among men. The same influence is exercised by the صَمِيرُ الشَّانِ or صَمِيرُ الْقَعَةِ (vol. I., §. 367, *f*); as إِنَّهُ أَمَةٌ لِلَّهِ ذَاهِبَةٌ verily the handmaiden of God is departing; إِنَّهُ مَنْ يَأْتِنَا نَأْتِهِ verily, whoever comes to us, we will go to him; أَنَا اللَّهُ verily I am God.

REM. *e*. If the lightened (مُخَفَّف) forms أَنْ, إِنْ, and لَكِنْ, be used, their government is likewise hindered, and their noun is put in the nominative. — إِنْ is in this case always followed by جَل, as إِنَّ زَيْدًا مِّنْطَلِقٌ verily Zeid is going away; إِنَّ هَٰذَيْنِ لَسَاحِرَانِ verily these two are sorcerers; وَإِنَّ كُلَّ لَنَا جَمِيعٌ لَدَيْنَا مُخْفَرُونَ and verily all, gathered together (مَا مَزِيدَةٌ لِلتَّأْكِيدِ), shall be brought before Us. — As to أَنْ, the grammarians assume an ellipse of the صَمِيرُ الشَّانِ, as عَلِمْتُ أَنَّ زَيْدًا مِّنْطَلِقٌ I know that Zeid is going away, i. e. أَنَّهُ or أَنَّهُ; قَدْ عَلِمُوا أَنَّ هَٰلِكَ كُلُّ مَنْ يَحْفَىٰ وَيَسْتَعِلُّ they know that every one who is barefooted and shod, will die (alike). We find also such examples as ائْتِنِي يَوْمَ الْفَرَاغِ if thou hadst asked me to part from thee in the day of affluence, for أَنَّكَ; ائْتِنِي يَوْمَ الْفَرَاغِ (they know) that thou art autumnal showers and a plenteous rain, for أَنَّكَ; and even ائْتِنِي يَوْمَ الْفَرَاغِ and verily thy Lord will

repay every one (according to) their works (مَا مَزِيدَةٌ لِلْفَعْلِ), where others read كُنَّ نَذِيَّاهُ حَتَّى : وَأَنَّ كُنَّ — Examples of كُنَّ as if its breasts were two round ivory caskets; كُنَّ ظَبْيَةً تَعْطُو إِلَى وَارِي السَّلَمِ like a gazelle which stretches (her head) to the leafy sèlem-tree; where others read كُنَّ نَذِيٍّ, and كُنَّ ظَبْيَةٍ, or (regarding أَنْ as redundant) كُنَّ ظَبْيَةٍ in the genitive. — Examples of لَكِنَّ : لَكِنَّ الظَّالِمِينَ الْيَوْمَ فِي غَلَاظِ مُبِينٍ but the wrong-doers are this day in manifest error; لَكِنَّ الرَّاغِبِينَ فِي الْعِلْمِ مِنْهُمْ but those of them who are firmly rooted in knowledge.

REM. f. The words لَيْتَ, utinam, would that —! and عَلَّ or لَعَلَّ, perhaps, are construed in the same way as إِنَّ, &c.; as يَا لَيْتَ بَيْنَكَ وَبَيْنِي بَعْدَ الْمَشْرِقَيْنِ O that there were between thee and me the distance of east from west! وَمَا يَدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ and what lets thee know (whether) perchance the hour (of the resurrection) is near? If مَا be added (see rem. d), the government of عَلَّ or لَعَلَّ is hindered, as لَعَلَّ أَنْتَ حَالِمٌ perchance thou wilt behave with calmness (or moderation); but the noun of لَيْتَ may be put either in the nominative or in the accusative, as قَالَتْ أَلَا لَيْتَنَا هَذَا الْحَمَامُ لَنَا she said, O would that these doves were ours! يَا لَيْتَ مَا أُمَّا شَالَتْ نَعَامَتَهَا O would that our mother took her departure! — These words seem, as has been already remarked in vol. I., §. 364, rem. b, to be verbs; and if so, they govern the accusative by their own force and not by that of an omitted or implied verb. لَعَلَّ, however, sometimes takes a genitive; as لَعَلَّ أَبِي الْغَوَارِ مِنْكَ قَرِيبٌ perhaps 'Abu'l-Migwâr may be near thee; لَعَلَّ اللَّهُ فَضْلَكُمْ عَلَيْنَا بِشَيْءٍ perhaps God may have given you some superiority over us.

REM. g. With the suffixes of the 1st person we say **إِنِّي**, or **أَنَا**, and so with **أَنْ**, **كَأَنَّ** and **لَيْسَ**; but **لَعَلِّي** is more usual than **لَعَلْنِي**, whilst conversely **لَيْسَ** is very rare. The corresponding Hebrew particle to **أَنْ**, viz. **כִּי**, also governs the accusative, as appears from the forms **אֲנִי** and **אֲנִי**, *ecce me*.

REM. h. Some of the Arabs put the predicate of these words, as well as their noun, in the accusative; e. g. **كَأَنَّ أَذْيِدَ إِذَا تَشَوَّأَ** *his ears, when he looks out eagerly, are like a quill or a pointed reed-pen*; **إِنْ حُرَّاسَنَا أَسَدًا** *verily our guards are lions*; **يَا لَيْتَ أَيَّامَ الْغُيِّ رَوَّاجًا** *O would that the days of youth could return!* **يَا لَيْتَنِي إِيَّاكَ** *O would that I were thou!*

87. If the conjunction **وَ** connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as **مَاشَى زَيْدٍ وَالطَّرِيقَ** *Zèid went along the road*; **مَا زِلْتُ أَسِيرُ** *I did not cease going along the Nile*; **فَاجْمَعُوا أَمْرَكُمْ** *decide then upon your affair with your companions*; **مَا صَنَعْتَ وَأَبَاكَ** *what hast thou done, together with thy father?* **مَا شَأْنُكَ وَزَيْدًا** *I went together with Zèid*; or **مَا لَكَ وَالتَّلَدَدُ** *what hast thou to do with Zèid?* **مَا لَكَ وَزَيْدًا** *what hast thou to do with loitering about Nègd?* **زَيْدًا دِرْهَمًا** *a dirham is enough for thee together with Zèid*; **وَحَسْبُكَ وَالضَّحَاكُ سَيْفٌ مَهْدٌ** *a sword of*

good steel is enough for thee with (when thou meetest) *ad-Dak-hāk*; *وَأَكْمِ شَانَكَ* do as thou pleasest (§. 35, b, β) about the pilgrimage (= *عَلَيْكَ شَانَكَ مَعَ الْحَجِّ*); *وَمَرْءًا وَنَفْسًا* let a man alone (= *دَعَهُ مَعَ نَفْسِهِ*). This *وَ* is called by the grammarians, like the *وَ* that governs the subjunctive (§. 15, e), *وَاوُ الْمَعِيَّةِ*, or *وَاوُ الْجَمْعِ* the *wāw* of simultaneousness, and *وَاوُ الْمَصَاحِبَةِ* the *wāw* of association or concomitance.*

REM. This accusative is termed *الْمَفْعُولُ مَعَهُ* or the object in connection with which something is done. It occurs, though but rarely, in Hebrew, as Esther, ch. iv. 16, *בְּסִמְאִי וּבְעֵרִי אֶצֶם בִּי*, I too, with my maidens, will fast so.

38. The person or thing called, *الْمُنَادَى*, is generally preceded by one or other of the *حُرُوفُ الْمُنَادَاةِ*, or *حُرُوفُ الدِّعَاءِ*, interjections. The principal of these are: *أَيَّ*, *هَيَّا*, *أَيَا*, *يَا*, *أَ*; *أَيَّ* (fem. *أَيْتَهَا*), to which *يَا* may also be prefixed; and *وَا*.

a) Of the first seven of these particles the most common are *أَيَّ*, *يَا*, and *أَيَا*. They require after them a noun not

* Quite correctly too, for the subjunctive of the verb corresponds both in signification and in form to the accusative of the noun. The one shows that a person or thing depends upon an act, the other that one act depends upon, or is affected or governed by, another act.

defined by the article, which is put sometimes in the nominative, sometimes in the accusative.

α) The *nominative* — in the singular always without the *tənwin* — is used when the particular person or thing called is directly addressed by the speaker, and no explanatory term of any description is appended to it; as *يَا مُحَمَّدُ* O *Muhammad* (nom. مُحَمَّد); *يَا أَمَّارُ* O *'Ammār* (nom. عَمَّار); *يَا أَمْرُ* O *'Amr* (nom. عَمْر, vol. I. §. 8, rem b); *يَا طَلْحَةُ* O *Talhā*; *يَا سِبَّوَيْهَ* O *Sibawèh*; *يَا تَابِطُ شَرَا* O *Ta'abbata Šarran*; *يَا رَقَاشَ* O *Rakās*; *يَا زَيْنَبُ* O *Zeinèb*; *يَا فَاطِمَةُ* O *Fāṭima*; *يَا فِتْيَ بْنَ* O *man of the tribe of Dabba* (ضَبَّة); *يَا رَجُلُ* O *thou man*; *يَا سَيِّدُ* O *sir*; *يَا عَيْنُ* O *eye*; *يَا جَارِيَةُ مَا أَسْمُكَ* what is thy name, girl? *يَا رَجُلَانِ* ho you two men; *يَا رَجَالُ* ho you men; *يَا هَؤُلَاءَ*, *يَا هَذِهِ*, *يَا هَذَا* O *prophets*; *يَا نَبِيِّنَ* O *prophets*; *يَا هَؤُلَاءَ*, *يَا هَذِهِ*, *يَا هَذَا* you *there*!

β) The *accusative* is used: 1) when the person or thing called is indefinite and not directly addressed by the speaker; as when a blind man says *يَا رَجُلًا خُذْ بِيَدِي* some man, take my hand, or *يَا جَارِيَةً خُذِي بِيَدِي* some woman, take my hand; or a preacher, *يَا غَافِلًا وَالْمَوْتُ يَطْلُبُهُ* O thou that art heedless, whilst Death is seeking thee; or a poet, *يَا رَاحِلًا يَبْنِي زِيَارَةَ طَيْبَةَ* O traveller that wishest to visit *Taiba* (el-Medīna); *يَا رَاكِبًا*

إِمَّا عَرَضْتَ فَبَلِّغْنَا نَدَامَايَ مِنْ تَجْرَانِ أَنْ لَا تَلْقِيَا *O rider, if thou fallest in with (them), tell my comrades of Negrān that there is no meeting (for us).* 2) When it is directly addressed by the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term; as يَا عَبْدَ اللَّهِ *O 'Abdu-llāh*; يَا سَيِّدَ الْوَحُوشِ *O lord of the wild beasts*; يَا أَبَا الْخَصَنِ *O father of the little fortress (an epithet of the fox)*; يَا صَاحِبَيَّ *O ye two companions of mine*; يَا مُوقِدَيَّ نَارِي *O ye two kindlers of my fire*; يَا بَنِي إِسْرَائِيلَ *O children of Israel*; الْإِخْوَانَا *O brethren of ours*; يَا مُعْطَى كُلِّ خَيْرٍ *O thou that art ascending a hill*; يَا رَفِيقًا بِالْعِبَادِ *O thou that art gifted with every good thing*; يَا خَيْرًا مِنْ زَيْدٍ *O thou that art kind towards men*; يَا حَسَنًا وَجْهًا *O thou that art handsome in face*; يَا مَضْرُوبًا غُلَامٍ *O thou whose slave has been beaten.*

The simple نَدَاءٌ, when the accusative is used, is merely an exclamation, addressed to no one in particular; but when the nominative is used, it is a real address, خُطَابٌ, to a definite individual. In the compound نَدَاءٌ no such distinction is made, and even in a real address the accusative is used, as being the case that depends on a verb, and to which,

therefore, other nominal and verbal dependencies can be more readily attached; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the *tênwîn* in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. *b*).

REM. *a*. When no interjection is expressed, the same rules apply as above; e. g. *عِيبَانُ* *O 'Itbân*; *ذَا الْعَرْشِ* *O Lord of the Throne*; *خِلَائِي* *O my two friends*; *أَحَبَّ أَنْفُسِنَا* *beloved of our souls*! *أَحِبَّتْنَا* *O friends of ours*! *يُوسُفُ أَعْرِضْ عَنْ هَذَا* *Joseph, turn away from this (leave it alone, take no further notice of it)*; *أَصْبَحَ لَيْلٌ* *becomes morning, O night*; *إِفْتَدِ مَخْنُوقُ* *ransom thyself, O throttled one*. With pronouns this omission is very rare; as *ذَا أَرْعَوَاءَ* *thou there, refrain (from folly)*, for *ذَا* *يَا*; *هَذَا لَوْعَةٌ وَغَرَامٌ* *through the like of thee, thou (man) there, (comes) heartache and torment (or ruin)*; *ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ* *thereafter ye, ye men there, were slaying your own selves*; *مَنْ لَا يَمُوتُ أَرْحَمُ مَنْ يَمُوتُ* *O Thou that diest not, have mercy upon him who is dying*.

REM. *b*. The suffix of the first person singular, *ـي*, is generally shortened in the vocative into *kàra*, *ـ* (see above, at the end of the section); as *يَا رَبِّ* *O my lord*; *رَبِّ أَرِنِي* *my Lord, show me*; *يَا نَفْسِ* *O my soul*; *يَا عِبَادِي*, or *يَا عِبَادِ* *O my servants*; *أَخِلَّائِي* *my friends*! *يَا بُنَيَّ* *O my dear son*. This remark does not, of course, apply to words ending in *ـي* or *ـى*, from radicals tert. *ر* et *ى*; as *يَا فَتَاىَ*, from *فَتَى* *a youth*, *يَا قَاضِي*, from *قَاضٍ* *a judge*. Other forms

REM. d. We have said above that the noun which immediately follows these interjections does not admit the article. One exception is the name of *God*, اَللّٰهُ, from which we may say يَا اَللّٰهُ or, irregularly retaining the hèmza, يَا اَللّٰه.* Another is produced by the insertion of the pronoun هَذَا or هَـٰذَا between the interjection and the vocative; as يَا ذَا الْمَنُونِ; يَا رَجُلًا; يَا رَجُلٌ instead of هَـٰذَا الرَّجُلُ, يَا هَـٰذَا الرَّجُلُ, instead of يَا هَؤُلَاءِ الرِّجَالُ, يَا هَـٰذَا الرَّجُلُ, O thou there, who terrifiest us with the murder of thy chief. But cases like يَا الْأَسَدَ شِدَّةً O (thou who art like) the lion in strength; مِنْ أَجْلِكَ يَا أَلْتَى تَمَيْتَ قَلْبِي because of thee (for أَجْلِكَ), O thou who hast enslaved my heart; and فَيَا الْغَلَامَانَ اللَّذَانِ فَرَّآ and O ye two slaves, who have fled; are very rare.

REM. c. If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (الْبَدْلُ, see §. 189, rem. b, 2), or it be connected with another vocative by a conjunction (عَطْفُ النَّسْبِ, see §. 189, rem. b, 8), the ordinary rules are followed ; as يَا زَيْدُ زَيْدُ O Zeid, Zeid ; يَا رَجُلُ زَيْدُ O thou man there — Zeid ; يَا زَيْدُ وَأَمْرُ O Zeid and 'Amr ; يَا رَجُلُ وَزَيْدُ O thou man and Zeid ; يَا زَيْدُ وَأَوْعَمْرُو O Zeid or 'Amr ; but يَا زَيْدَ عَبْدِ اللَّهِ Zaid — (I mean) 'Abdu 'llāh ; يَا زَيْدَ وَعَبْدَ اللَّهِ O Zeid and 'Abdu 'llāh. If, however, the connected word (الْمَنْصُوقُ) has the article, both the nominative and

* The more usual form, however, is **اللَّهُمَّ**, without any interjection prefixed, though we find occasionally in verse **يَا اللَّهُمَّ**. The origin of the termination **م** is uncertain.

accusative are admissible; as *وَالْحَارِثُ يَا عَمْرُو وَالْحَارِثُ*, *O Amr and el-Hārith*; *يَا زَيْدُ وَالْغُلَامُ*, or *وَالْغُلَامُ يَا زَيْدُ*, *O Zeid and the slave*; *يَا جِبَالَ أَرَبِي*, or *وَالْأَطِيرُ*, *O mountains, repeat ye (the praises of God) with him, and ye birds*. — Should a vocative be repeated in such a way that the repetition is necessarily put in the accusative by a following genitive, then the accusative may be used in the first instance as well as the nominative. For example, *يَا سَعْدُ سَعْدُ الْأَوْسُ*, or *يَا سَعْدُ*, *O Sdd, Sdd of (the tribe of) el-'Aus*; *يَا تَيْمُ تَيْمُ عَدِي*, or *يَا تَيْمُ*, *O Teim, Teim of (the tribe of) 'Adi*; *يَا زَيْدُ زَيْدُ الْيَحْمَلَاتِ الذَّبَلِ*, *O Zeid, Zeid of the high-bred camels of slender make*. The grammarians explain the accusative by saying either that the second accusative is *مَقْصُومٌ* *arbitrarily inserted*, or that the genitive has been dropped in the first instance. In the one case the original construction is *يَا سَعْدُ الْأَوْسُ*; in the other, *يَا سَعْدُ الْأَوْسُ سَعْدُ الْأَوْسُ*.

REM. f. If a vocative, expressed by the nominative, be connected with another substantive by a *عَطْفُ التَّوَكِيدِ* (see §. 139, rem a) or a *عَطْفُ الْبَيَانِ* (see §. 139, rem. b, 3), the appositive may be put either in the nominative or the accusative; as *أَجْمَعِينَ يَا تَيْمِيمُ أَجْمَعُونَ*, *O (tribe of) Temim, all of you*; *النَّبِيُّ يَا مُحَمَّدُ النَّبِيُّ*, *O Muḥammad the prophet*; *يَا هَذَا زَيْدُ*, or *زَيْدًا*, *O thou man there, Zeid*; *يَا هَذَا زَيْدُ*, or *زَيْدًا*, *id.*; *يَا غُلَامُ بَشَرُ*, or *بَشَرًا*, *O slave, Bishr*; unless it has a genitive after it, when it must be in the accusative; as *يَا تَيْمِيمُ كُلَّكُمْ*, *O (tribe of) Temim, all of you*; *يَا إِبْرَاهِيمُ خَلِيلَ اللَّهِ*, *O Abraham, the friend of God*; *يَا زَيْدُ ذَا الْحِيلِ*, *O Zeid, skilled in wiles*; *أَزِيدُ أَخَا وَرْقَاءَ*, *O Zeid, brother of Warkā*; *يَا زَيْدُ ابْنِ أُخِي*, *O Zeid, my brother's son*; *يَا هِنْدُ*.

أَبْنَةُ عَمِّنا O Hind, our uncle's daughter. — If the word ابْن stands between the names of son and father, it loses its prosthetic ا (vol. I., §. 21, b), and the name of the person addressed may be put either in the nominative or the accusative; as يَا زَيْدُ بْنُ عَمْرٍو or يَا زَيْدُ O Zeid, son of 'Amr; مَرَّةُ بْنُ مُرَّةٍ يَا مُرَّةُ Murra, O Murra, Murra son of Telid; وَتَبْنِي التَّجْدَ يَا عُمَرُ بْنُ لَيْلَى and thou buildest up glory, O 'Omar son of Leilā. The same construction holds with ابْنَةُ; as يَا هِنْدُ ابْنَةُ يَا هِنْدُ or يَا هِنْدُ O Hind, daughter of 'Āṣim.

REM. g. An adjective in connection with a vocative, expressed by the nominative, may likewise be put either in the nominative or the accusative; as يَا زَيْدُ الْعَاقِلُ or الْعَاقِلُ O Zeid the intelligent; يَا هَذَا الْعَاقِلُ or الْعَاقِلُ O thou there, the intelligent; يَا زَيْدُ الْكَرِيمِ الْآبُ or الْكَرِيمُ O Zeid, whose father is noble; فَمَا كَعْبُ بْنُ مَامَةَ وَأَبْنُ not Ka'b 'ibn Māma nor 'Ibn Su'dā was more bountiful than thou, O 'Omar the bountiful.

REM. h. The interjection يَا is sometimes prefixed to an imperative, as أَلَا يَا أَتَّجَدُوا O, prostrate yourselves; أَلَا يَا أَسْلَمَى يَا دَارَ مَيَّ عَلَى O be thou safe, O house of Maiya, despite (all) wear and tear, or during wear and tear; أَلَا يَا صَبْغَانِي قَبْلَ غَارَةِ سِنْجَالٍ O bring me a morning-draught before the attack on Singāl; to the optative لَيْتَ (see §. 36, rem. f), as يَا لَيْتَ شِعْرِي O would that I knew; يَا لَيْتَنِي O would that I had been with them; and to a nominal or verbal proposition, as يَا بُوسَ لَزَيْدٍ O, woe to Zeid; يَا لَعْنَةُ اللَّهِ وَالْأَوَامِ كُلِّهِمُ O, the curse of God and of all the peoples

and of the just be upon Sim'an as a neighbour; يَا قُلْ خَيْرَ النَّاسِ
O, little is the good of the women. In these cases some grammarians
 assume an ellipse of the مَنْدَى or person called, as يَا قَوْمَ بَوسَ لِرَبِّدٍ,
 whilst others regard يَا merely as a حَرْفُ تَنْبِيْهِ or particle used to
 excite attention.

b) يَا أَيُّهَا (or يَا أَيُّهَا) require after them a noun,
 singular, dual or plural, defined by the article, and in the
 nominative case; as يَا أَيُّهَا النَّاسُ *O people*; يَا أَيُّهَا الْمَلِكُ *O king*;
 يَا أَيُّهَا الْمَرْأَةُ, or أَيُّهَا الْمَرْأَةُ, *O woman*; يَا أَيُّهَا النَّفْسُ *O soul*;
 يَا أَيُّهَا الْعَمَلُ *O caravan*; يَا أَيُّهَا الَّذِينَ آمَنُوا *O ye who believe*;
 يَا أَيُّهَا الْمُؤْمِنُونَ *O believers.* The demonstrative ذَا is also admis-
 sible; as يَا أَيُّهَا ذَا الْقَبْلِ *thou there, come forward!* يَا أَيُّهَا
 ذَا الْبَاسِ *O thou there, whose soul passion (or grief)*
is killing; يَا أَيُّهَا ذَا النَّابِغِ السَّيِّدِ *O thou there, who barkest at*
(revilest) the Bēnā's-Sid.

REM. أَيُّهَا is occasionally used لِلْإِخْتِصَاصِ, for specification (see
 §. 35, b, d), by a speaker to call attention to himself or himself and
 his companions; as أَنَا أَنَا فَاعْمَلْ كَذَا أَيُّهَا الرَّجُلُ *as for me I will do so*
and so, O man (meaning himself); اللَّهُمَّ اغْفِرْ لَنَا أَيُّهَا الْعَمَابَةُ *O God,*
forgive us, O band (me and my companions); فَتَقَلَّبْنَا أَيُّهَا الثَّلَاثَةُ *and so*
we remained behind, O three (we three). In this case أَيُّهَا must be
 preceded by a clause containing the pronoun to which it refers, and
 يَا is never prefixed to it.

c) **وَآ**, which is used to express sorrow or pain, and is hence called **حرف الندبة**, the particle of lamentation, follows the same rules as **يَا**; e. g. **وَآ مُحَمَّدٌ** *alas Muhammad!* **وَآ عَبْدُ اللَّهِ** *alas 'Abdu-'llāh!* Generally, however, the termination **ـَا**, in pause **ـَا**, is added, which usually effaces the final vowels; as **وَآ زَيْدًا**, or **وَآ عَبْدَ الْمُطَلِّبِ**, **وَآ مَعْدَى كَرِيْبًا** *alas Zeid!* If a genitive follows, this termination is annexed to it, and not to the governing word; as **وَآ أَمِيرَ الْمُؤْمِنِيْنَ** *alas for the commander of the faithful!* Similarly with **وَآ عَمْرُو بْنُ** *son*, **وَآ الزُّبَيْرِ** *alas for 'Amr the son of ʿz-Zubair!* But as to an adjective, there is a doubt, some admitting **وَآ زَيْدَ الْكَرِيْمَاءِ** *alas for the noble Zeid*, and others not.

REM. a. **وَآ** can be prefixed only to a proper name or a definite word; we cannot say **وَآ رَجُلًا** or **وَآ هَذَا**. Nor can it precede **الَّذِي**; though it may be prefixed to **مَنْ**, as **وَآ مَنْ حَفَرَ بَيْتَ زَمْزَمَآ** *alas for him who dug the well of Zènzèm!*

REM. b. **يَا** may also be used **الندبة**, as **يَا عَمْرُو عَمْرَاءَ**, *O 'Amr, 'Amr!*

REM. c. Words ending in the *šlif maḳṣūra* (ـَى) usually reject that termination before adding **ـَا**, as **وَآ مُوسَى** *Moses*, though **وَآ مُوسِيَّآ** is admissible. See vol. I., §. 368, rem. b.

REM. d. The suffix pronoun of the 1st pers. sing. may either be

retained or rejected; as *وَأَعْبِدَا*, or *وَأَعْبَدَا*, *O my servants!* *وَأَظْهَرَا* *O my back!* *يَا حَسْرَتَا* or *يَا حَسْرَتَا*, *يَا أَسَفَا* or *يَا أَسَفَا*, *O my grief!*—The suffixes of the 2nd pers. sing. fem. and the 3rd pers. sing. masc. retain their vowels in a lengthened form, to prevent confusion: *وَأَغْلَامَكَا*, *alas for thy slave*, is masc., the fem. being *وَأَغْلَامِكِي*; whereas *وَأَغْلَامَهَا* is fem., the masc. being *وَأَغْلَامَهُ*. Compare certain forms of *يَا هُنَّ* under *a*, rem. *c*, 8.

REM. *a*. In verse the form *أَ* is occasionally used, even out of pause; as *يَا هَآءُ* *O thou there*; *يَا مَرْجَاهُ يَحْمَارِ عَفْرَا* *O welcome is the ass of 'Afrā*.

39. *a*) When the negative *لَا* is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the omission of the *tènwin*. If there be a predicate expressed, it must be likewise indefinite, but in the nominative case. For example: *لَا رَجُلَ فِي الدَّارِ* *there is no man in the house*; *لَا إِلَهَ إِلَّا اللَّهُ* *there is no god but God*; *ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ* *this book, there is no doubt regarding it*; *لَا أَحَدَ خَيْرَ مِنْكَ* *there is no man standing*; *لَا إِلَهَ إِلَّا اللَّهُ* *there is no one better than thou*; *لَا إِلَهَ إِلَّا اللَّهُ* *there are not two Gods*; *لَا مُسْلِمِينَ فِي الْمَدِينَةِ* *there are no men here*;

are no Muslims in the city; *لَا نَاصِرِينَ لَكَ* there are no helpers for thee; *لَا مُسْلِمَاتٍ عِنْدَنَا* there are no Muslim women in our possession; *لَا لَذَاتٍ لِلشَّيْبِ* there are no pleasures for grey hairs; *دَوَابُّ الْمَاءِ الَّتِي لَا رِئَاتَ لَهَا* the aquatic animals which have no lungs. But if the negative be separated from its object, it is put in the nominative; as *لَا فِي الدَّارِ رَجُلٌ* there is no man in the house; *لَا فِيهَا غَوْلٌ* in it (viz. the wine of Paradise) there is no injurious force.

REM. a. The rule regarding the retention of the terminations *ن* and *ن* in the dual and plural may seem to be contradicted by such examples as *لَا يَدِي لَكَ بِالظُّلْمِ* thou canst do no wrong (lit. thou hast not two hands for wrong); *لَا أُذُنِي لَهَا* she has no ears; *لَا كُمِّي لَهُ* a shirt without sleeves; *لَا نَاصِرِي لَكَ* thou hast no helpers; but in these cases the grammarians say that the preposition *لِ* is *مُتَّحَمَةً تَوْكِيدًا لِلْإِضَافَةِ*, arbitrarily inserted to strengthen the annexation, and that the preceding noun is really in the construct state. In the same way too they explain the phrases *لَا أَبَا لَكَ* thou hast no father, and *لَا أَخَا لَهُ* he has no brother, which are generally used instead of *لَا أَبَاكَ* and *لَا أَخَاهُ*. The form *أَبَ* is, however, also used before *لِ*, as *أَبِي الْإِسْلَامُ لَا أَبَ لِي سِوَاهُ* *Islām is my father, I have no father but it*; and if any transposition takes place, the *ن* of the dual and plural must of course be restored, as *لَا لَكَ فِي هَذَا يَدَانِ* thou hast nothing to do with this matter.

REM. b. The plur. fem. in *مَاتَ* may, it is said, take feth instead of kèsr, as *لَا مُسْلِمَاتٍ عِنْدَنَا*.

REM. c. The interrogative **أ** may be prefixed to **لَا**, either to ask a simple question or to convey a reproach, more rarely to express a wish; as **أَلَا أَرَعُوكَ لِمَنْ وَلَتْ شَيْبَتُهُ** *has Selmā no patience?* **أَلَا عَمْرُوكَ مُسْتَطَاعٌ** *has one no self-restraint, whose youth is on the wane?* **أَلَا رَجُوعٌ** *is there no life, the return of which is possible, after it has passed away? (would that a life, which has once passed away, could possibly return!)*

b) If a genitive be attached to the substantive after **لَا**, the accusative must of course be used in its construct form, as **لَا غَلَمٌ رَجُلٍ حَاضِرٍ** *there is no slave of any man present*; **لَا صَاحِبٌ صِدْقٍ مَوْجُودٍ** *no true friend can be found*. But if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the *tênwin* is retained (compare §. 38, *a*, *β*, 2); as **لَا طَالِعًا جَبَلًا ظَاهِرًا** *there is no one ascending a hill visible*; **لَا رَاكِبًا فَرَسًا فِي الطَّرِيقِ** *there is no one riding a horse on the road*; **لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا** *there is no better (man) than Zeid in our opinion*; **لَا نَاطِقًا بِخَيْرٍ عِنْدَنَا** *there is no one who speaks good with us*; **لَا حَسَنًا فَعْلُهُ مَذْمُومٌ** *no one whose deeds are good is blame-worthy*; **لَا حَافِظًا لِلْقُرْآنِ عِنْدَكُمْ** *there is no one among you who knows the Korān by heart*.

REM. *Nomina agentis*, however, when they take their objective complement by means of the preposition **لِ** (§. 31), constantly

reject the *tènwin*; as **إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُدْرِكَكَ** *if God touch thee with trouble, there is none to remove it but He, and if He seek thee with good, there is none to keep back His bounty*; **لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ** *none can change the words of God*.

c) If an adjective be immediately annexed to an accusative after **لَا**, it may either take the same form without the *tènwin*, or it may retain the *tènwin*, or, lastly, it may be put in the nominative with the *tènwin*; as **لَا رَجُلَ ظَرِيفٍ فِيهَا**, or **لَا رَجُلَ ظَرِيفًا**, or **لَا رَجُلٌ ظَرِيفٌ**, *there is no witty man in it (the house)*. But if the adjective be separated in any way from the substantive, the first of these three constructions is no longer admissible; as **لَا رَجُلٌ فِيهَا ظَرِيفٌ**, or **ظَرِيفًا**, *there is no witty man in it*, but not **ظَرِيفٌ**.

d) If another substantive be connected with the accusative by the conjunction **و**, the particle **لَا** may be repeated or not.

α) If **لَا** be repeated, the first substantive may be put in the accusative without the *tènwin*, and the second either in the accusative, with or without the *tènwin*, or in the nominative; as **لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةٌ، قُوَّةٌ) إِلَّا بِاللَّهِ** *there is no power and no strength save in God*: or the first substantive may be put in the nominative, and the second either in the accusative without the *tènwin* or in the nominative; as

لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةٌ) إِلَّا بِاللَّهِ. β) If لَا be not repeated, the first substantive is put in the accusative without the *tènwin*, and the second either in the nominative or in the accusative with the *tènwin*; as *لَا رَجُلٌ وَامْرَأَةٌ فِي الدَّارِ* there is neither man nor woman in the house. Examples: *لَا نَسَبَ وَلَا رِيبَ وَلَا خِلَةَ الْيَوْمِ وَلَا خِلَةَ* there is no kinship today and no friendship; *لَا أُمٌّ لِي إِنْ كَانَ ذَاكَ وَلَا أَبٌ* may I have no mother, if this be so, and no father; *لَا أَبٌ وَابْنًا مِثْلَ مَرْوَانَ وَابْنِهِ* there is no father and no son like Marwān and his son; *وَلَا تَأْتِيْمٌ فِيهَا وَلَا حَيْنٌ* and there is no idle talk in it (in Paradise), and no accusing (one another) of sin, and no death, and in it there is none to reproach; *لَا بَيْعٌ فِيهِ وَلَا خِلَةٌ وَلَا شَفَاعَةٌ* a day in which there shall be no bartering, nor friendship, nor intercession.

REM. α. The particle لَا, when used as above, is called by the grammarians *لَا نافية الجنس*, or *لَا لِنَفْيِ الْجِنْسِ*, the *lā* that denies the whole genus. The substantive in the accusative is called *اسم لā*, the noun of *lā*, and the predicate *خبر لā*, the predicate of *lā*. The predicate may be omitted, when it has already been sufficiently indicated; as when one asks *هَلْ عِنْدَكَ رَجُلٌ* is there a man in thy house? and you reply *لَا رَجُلٌ* there is no one (scil. عِنْدِي); or *هَلْ مِنْ رَجُلٍ قَائِمٌ* is there any one standing up? and you say *لَا رَجُلٌ* no one (scil. قَائِمٌ). The omission of the noun, on the contrary, is very rare; as

لَا بَأْسَ عَلَيْكَ, for لَا عَلَيْكَ, there is no fear for thee or no harm will befall thee.

REM. *b*. The noun of لَا should, according to the grammarians, be always indefinite (نَكِرَةٌ). Apparent examples to the contrary, as قَضِيَّةٌ وَلَا أَبَا حَسَنِ لَهَا, a disputed case, and no 'Abū Ḥasan for it (to decide it), are explained to mean وَلَا مُسَمًّى بِأَبِي حَسَنِ, and no one named 'Abū Ḥasan, or وَلَا مِثْلَ أَبِي حَسَنِ, and no one like 'Abū Ḥasan; لَا هَيْثُمَ اللَّيْلَةَ لِلْمَعْطِيِّ there is no Ḥaiṭam tonight for the beasts that carry us; لَا أُمَيَّةٌ بِالْبِلَادِ there is no 'Umèiya in the land. An adjective added to any of these names would be indefinite, as وَلَا أَبَا حَسَنٍ حَنَّانًا لَهَا and no compassionate 'Abū Ḥasan to decide it.

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the *adverbial* complement in a stricter sense (see §. 22, *b*). This depends—

A. On the idea of *being* or *existence*, when expressed *a*) by the substantive verb كَانَ, or *β*) by other verbs, the signification of which includes that of كَانَ. The general idea of existence is in this case limited and determined by the accusative.

41. The verb كَانَ, to be, to exist, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as إِنْ كَانَ الْبَلَاءُ مَقْدَرًا يُصِيبُهُ لَا مَحَالَةَ if the

calamity is decreed (or fated), it will befall him without doubt;
 بِأَطَافٍ وَأَخُوهُ مُعَلِّمِينَ بِالطَّائِفِ he and his brother were teachers
 in *al-Tā'if*; لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا
 that ye may be witnesses against mankind, and (that) the Apostle
 may be a witness in regard to you; وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا
 and whoever hath Satan as his companion, a bad
 companion is he! فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ and if they repent,
 it will be well for them; إِنْ يَكُنْهُ فَلَنْ تَسْلُطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا
 if it be he, thou wilt not be able to overcome
 him; and if it be not he, there is no good to thee in killing him;
 يَبْدُلُ وَحْلِمٍ سَادَ فِي قَوْمِهِ be ye stones or iron; أَوْ حديدًا
 by liberality and mildness a man
 becomes a chief among his people, and thy becoming so is easy
 for thee; وَمَا كُلُّ مَنْ يُبْدِي الْبَشَاشَةَ كَأَنَّ أَخَاكَ
 who shows a cheerful face is thy brother. But if كَانَ has only
 a subject connected with it, to which the idea of existence
 inherent in the verb is attributed, that subject is put,
 like every other, in the nominative; as كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ
 there was (or lived) a merchant, and he had (lit. there
 were to him) three sons كَانَ تَاجِرًا would mean he was a
 merchant; but he who has (lit. to whom there
 is) much property; *المقدور* كَائِنٌ what is fated will come to pass.

In the former case, the substantive verb is called by the grammarians *كَانَ النَّاتِمَةُ*, the *incomplete* or *defective*, *relative kâna*, because it requires an attribute to complete the sense; in the latter, *كَانَ التَّامَّةُ*, the *complete*, *absolute kâna*, because it contains the attribute in itself and does not require any other.

REM. a. The subject is called *اسْمُ كَانَ*, the *noun of kâna*, and the predicate *خَبَرُ كَانَ* the *predicate of kâna*. The natural sequence of the three is verb, subject, predicate, as *كَانَ زَيْدٌ قَائِمًا*; but we may also say *كَانَ قَائِمًا زَيْدٌ*, as *وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ* and it was *Our duty (it behoved Us) to succour the believers*; *وَلَمْ يَكُنْ لَكَ كُفْرًا* and there is none equal unto Him; and even *كَانَ زَيْدٌ أَكْبَرُ*, especially in interrogative and alternative sentences, as *أَكْبَرُ أَوْ فَقِيرًا* honour a guest, whether he be rich or poor. This inversion is, however, in some cases impossible; for example, *my brother was my companion* must be expressed by *كَانَ أَخِي رَفِيقِي*, because *كَانَ رَفِيقِي أَخِي* would naturally mean *my companion was my brother*.

REM. b. *كَانَ* may sometimes be omitted, especially in alternative conditional clauses; as *سَوْفَ تُجَازَى إِنْ خَيْرًا وَإِنْ شَرًّا* thou wilt be recompensed either with good or with evil (i. e. *إِنْ كَانَ جَزَاؤُكَ خَيْرًا وَإِنْ* what is spoken is spoken, be it true or false; *كَانَ مَدَقًا وَإِنْ كَذِبًا*); *مَعْنَاهُ الْمُبَالِغَةُ فِي الشَّيْءِ كَقَوْلِنَا مَا كَانَ إِنْ خَيْرًا وَإِنْ شَرًّا* its meaning is 'to do one's utmost in a thing,' be it what it may,

whether good or bad; لَدُ شَوْلًا فَإِلَى اِتْلَافِهَا from the time they were pregnant, till their young were following them (i. e. مَن لَدُنْ كَانَتْ مِنْ لَدُنْ شَوْلًا اِيتَنِي بِدَابَّةٍ وَلَوْ جِمَارًا); (النِّبَاتِيُّ شَوْلًا) bring me a beast (to ride), even if it be an ass.

REM. c. كَانَ is rarely merely redundant; as سَرَاةُ بَنِي أَبِي بَكْرٍ عَلَى كَنَانَ الْمُسَوِّمَةِ الْعَرَابِ ride upon branded Arab steeds; فَكَيْفَ إِذَا مَرَرْتَ بِدَارِ قَوْمٍ وَجِيرَانِ and how when thou passest by the dwelling of a tribe and of noble neighbours of ours? لَمَّا كَانَ مِثْلَهُمْ and their like was not found.

REM. d. The verb كَانَ, Æthiop. ነገሥ: kōna, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in Syriac (rare) and Phœnician. The construction of the Æthiopic verb is the same as that of the Arabic; in the other Semitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative. — In Hebrew the radical נִן retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of كَانَ is supplied by נָפַל or נָפְּלָה, Aram. נָפַל, נָפְּלָה, to fall (נָפַל), happen, be (compare وَقَعَ, to fall, happen, Lat. *accidit*, Eng. *it fell out*), of which the predicate must also be looked upon as in the accusative.

42. The same construction appertains to certain verbs, called by the grammarians لَخَوَاتُ كَانَ, the sisters of kāna, which add some circumstantial or modifying idea to the simple one of existence. This may be: a) the idea of *duration*

or continuity, as in دَامَ to continue, to last, construed in the perfect with the مَا الدَّيْمُومَةُ (see §. 7, and vol. I., §. 367, n), بَقِيَ to remain, to last; زَالَ, فَتَى, بَرَجَ, to cease, construed, in the perfect or imperfect, with a negative particle; b) the idea of change or conversion, as in صَارَ, عَادَ, رَجَعَ, and أَضَ, to turn out, to become; c) the idea of time, as in ظَلَّ to be or do during the whole day, بَاتَ during the whole night, أَصْفَرَ at daybreak, غَدَا or أَصْبَحَ in the morning, أَضْحَى in the forenoon, رَاحَ or أَمَسَ in the evening, all of which verbs are often used as simple synonyms of كَانَ, without any regard to the secondary idea of time; or, d) the idea of negation, by which that of existence itself is absolutely denied, as in لَا طَيِّبَ لِلْعَيْشِ مَا دَامَتِ مُنْغَصَّةٌ لَا طَيِّبَ لِلْعَيْشِ مَا دَامَتِ مُنْغَصَّةٌ not to be. Examples: لَا طَيِّبَ لِلْعَيْشِ مَا دَامَتِ مُنْغَصَّةٌ لَا طَيِّبَ لِلْعَيْشِ مَا دَامَتِ مُنْغَصَّةٌ there is no pleasure in life, as long as its joys are troubled by the recollection of death and old age; لَا تَعُدُّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ الْغَضَبُ غَالِبًا عَلَيْكَ لَا تَعُدُّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ الْغَضَبُ غَالِبًا عَلَيْكَ do not count thyself among men, as long as anger has the mastery over thee; لَا يَزَالُ اللَّهُ مُحْسِنًا إِلَيْكَ لَا يَزَالُ اللَّهُ مُحْسِنًا إِلَيْكَ may God never cease being beneficent to you; لَا تَزَلْ ذَاكِرَ الْمَوْتِ لَا تَزَلْ ذَاكِرَ الْمَوْتِ never cease bearing death in mind; لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ they said, we will not cease standing by it (worshipping it); صَارَ الطِّينُ خَرَفًا صَارَ الطِّينُ خَرَفًا the clay

became pottery; *وَكَانَ يَرَى الْمَاءَ يَصِيرُ بخَارًا وَالْبَخَارَ يَصِيرُ مَاءً* and he thought that the water became vapour, and the vapour became water; *فَإِنَّكَ قَدْ شَرِيتَ فَعَدْتَ عَبْدًا بِمَكَّةَ* and thou hast been sold, and hast become a slave in Mekka; *وَمَا الْمَرْءُ إِلَّا كَالسِّرَاجِ* man is like nought but the lamp and its light, which becomes ashes; *أَضَ سَوَادَ شَعْرِهِ بَيَاضًا* the blackness of his hair became whiteness; *مَا يَرْجِعُ الْعَدُوُّ مَا يَرْجِعُ صَدِيقًا* an enemy never becomes a friend; *ظَلَّ وَجْهَهُ مَسْرُودًا* his face became black; *وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا* and those who pass the night prostrating themselves unto their Lord and standing up (in prayer); *وَعَدُّوا عَلَى حَرْدٍ قَادِرِينَ* and they went out in the morning with settled purpose; *أَصْبَحْتُمْ بِنِعْمَةِ اللَّهِ إِخْوَانًا* through the grace of God ye are become brethren; *تَمَنَيْتَ أَنْ تَمْسِيَ فَقِيهًا* thou wishest to become a lawyer skilled in disputation; *لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا* say not to one who gives you the salutation, Thou art not a believer; *فَلَيْسَ سَوَاءً* one who knows and one who does not know are not on an equality; *قَضَى اللَّهُ يَا أَسْمَاءُ أَنْ لَسْتُ زَائِلًا أَحَبُّكَ* God hath decreed, O 'Asmā, that I should not cease to love thee.

REM. a. To the above verbs may be added *أَتَى*, *جَاءَ*, and *قَعَدَ*; as

1) that the predicate is placed after the subject, 2) that the exceptive particle **إِلَّا** is not interposed between them, 3) that the corroborative particle **إِنَّ** is not added to **مَا**, and 4) that the subject and predicate of **لَا** are both undefined; e. g. **مَا هَذَا بَشَرًا** *this is not a human being*; **وَمَا هُمْ أَوْلَادُهَا** *and they are not its children*; **مَا هُنَّ أُمَّهَاتِهِمْ** *they are not their mothers*; **تَعَزَّ فَلَا شَيْءٌ عَلَى الْأَرْضِ بَاقِيًا وَلَا وَزَرٌ مِمَّا قَسَى اللَّهُ وَاقِيًا** *take comfort, for there is nothing on earth enduring, and no fortress can protect (one) from what God hath decreed*; **نَعَزَّكَ إِذْ لَا مَاحِبَ غَيْرَ خَازِلٍ** *I aided thee when thou hadst no companion who was not faithless*; but on the contrary, **مَا إِنْ طِبْنَا جَبْنٌ** *our habit is not cowardice*; **بَنَى** *ye Bēnū Gudāna, ye are neither gold nor pure silver, but ye are pottery*. The fourth restriction is violated in such verses as: **وَحَلَّتْ سَوَادَ الْقَلْبِ لَا أَنَا بَاقِيًا** *and she dwelt in my heart's core, I desired no other than her and relaxed not in my love of her* (**أَنَا** being definite); **فَلَا الْحَمْدُ مَكْسُورًا وَلَا الْكَمَالُ بَاقِيًا** *then neither is praise won nor does the money remain*. — If **مَا** has a second predicate, connected with the first by an adversative particle, such as **بَلْ** or **لَكِنَّ**, then the second must be put in the nominative, as **مَا زَيْدٌ قَائِمًا بَلْ قَاعِدٌ** *Zēid is not standing but sitting*, i. e. **بَلْ هُوَ قَاعِدٌ**; but in any other case, the accusative is preferable to the nominative, as **مَا زَيْدٌ قَائِمًا وَلَا قَاعِدًا** or **لَا قَاعِدٌ**. — This government of **مَا** and **لَا** is peculiar to the dialect of *el-Higāz*, and hence they are called **مَا لِلْجَارِيَةِ** and **لَا لِلْجَارِيَةِ**.

REM. e. The above construction of **مَا** and **لَا** is also extended to

لَات (vol. I., §. 182, rem. b), and to *إِنْ الْآفِيَةِ* or the negative 'in (see §. 158); as *إِنْ هُوَ مُسْتَوَلِيًّا عَلَى أَحَدٍ* he rules over nobody; *إِنْ ذَلِكَ* *إِنْ الْأَمْرَ مِنَّا* this cannot profit thee nor harm thee; *وَلَا عَارَكَ* *بِأَنْقَضَاءِ حَيَاتِهِ وَلَكِنْ* a man is not (to be counted) dead when his life comes to an end, but when he is wronged, and forsaken (by his friends); *وَلَاتَ حِينَ مَنَاصٍ* but it was no time of escape; *لَاتَ سَاعَةً مِّنْهُم* it was not an hour for repentance. The government of *لَات* seems to be restricted to nouns denoting time, and either its subject or predicate is omitted, usually the former (*لَاتَ حِينَ مَنَاصٍ* = *لَيْسَ الْيَمِينُ حِينَ مَنَاصٍ*).

REM. f. Instead of the accusative, the *أَخْرَأَتْ كَانَ* may take after them a verb in the imperfect, following the construction of *كَانَ*, §. 9, or §. 8, e; e. g. *كَانَ لَا يَزَالُ نَائِمًا مَا دَامَ الْحَدَّادُ يَعْمَلُ شُغْلًا* he used never to cease sleeping as long as the blacksmith continued working at any work; *وَمَرَّتْ أَعْدَدُ وَفَقِيَ يَنْظُرُ إِلَيْهَا* and he continued looking at them; *وَمَرَّتْ أَعْدَدُ وَعِنْدَهُ وَأُطِيلُ الْعَدِيبَ مَعَهُ* and I sat down by him and conversed with him at great length; *مَارَ يَتَفَكَّرُ فِي كَذَا* he became speechless; *مَارَ يَتَفَكَّرُ فِي كَذَا* he began to reflect upon such and such a subject; *وَفَلَّاتُمْ يَتَفَكَّهُونَ* and ye would be marvelling; *وَفَلَّاتُمْ يَتَفَكَّهُونَ* and they were all night hoping for (or longing for) the waters of Bèdr; *فَأَمْسَحَ بِقَلْبِهِ كَفَيْهِ* and he began wringing his hands; *تَنَالَهُ تَفَتُّوْا تَذْكُرُ يَوْسُفَ* by God, thou wilt not cease thinking (or speaking) of Joseph (rem. b); *تَنَالَهُ تَفَتُّوْا تَذْكُرُ يَوْسُفَ* thou wilt never cease, as long as thou livest, to hear of some one being dead, until thou art he (until thy own turn comes).

REM. g. With the construction of the أَخَوَاتُ كَانَ, mentioned in rem. e, we may connect that of the أفعالُ الْمُقَارَبَةِ or *verbs of approximation*. These are principally of two kinds: such as indicate the simple proximity of the predicate, and such as imply a hope of its occurrence. — 1) To the first class belong كَادَ, أَوْشَكَ, and كَرَبَ. α) كَادَ (1st p. sing. perf. كَدْتُ, rarely كَدْتُ), imperf. يَكْدُ, particip. كَاكِدٌ, was originally construed with the accusative of the predicate, as فَابْتُ إِلَى فِهِمْ وَمَا كَدْتُ أَبَا and so I returned to (the tribe of) *Rehm*, but I was very near not returning; but it commonly takes the predicate in the imperfect indicative, as إِنَّ كَادَ لَيُفِلُّنَا عَنْ مِنْ بَعْدِ مَا verily he was nigh leading us astray from our gods; كَادَ تَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ after the hearts of a part of them had well nigh swerved; وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا he found before them (the two barriers or hills) a people who could scarcely understand speech; فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ then they sacrificed her (the cow), but they were nearly not doing it; إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدِ بِرَأْيَا when he stretches out his hand, he can hardly see it; rarely the subjunctive with أَنْ, as مَا كَدْتُ أَنْ أُمْلِيَ الْعَمَرُ حَتَّى كَادَتْ الشَّمْسُ أَنْ أَنْ, as I was nearly not praying the 'asr (or afternoon prayer) till the sun was nearly setting; كَادَتْ النَّفْسُ أَنْ تَفِضَ عَلَيْهِ my soul was nearly expiring over him (for grief). β) أَوْشَكَ, little used in the perfect, generally takes أَنْ with the subjunctive, more rarely the imperf. indic.; as وَلَوْ سُئِلَ النَّاسُ الشَّرَابَ لَا وَشَكُوا إِذَا قِيلَ هَاتُوا أَنْ يَمْلُؤُوا and if men were asked for the (very) dust, when it was said 'Give here,' they would well nigh be disgusted and refuse; فَمَوْشَكَةٌ

يُوشِكُ أَنْ تَعُودَ خِلَافَ الْأَنْبِيَاءِ وَحُوشًا يَبَآ after our friend's departure, a desolate wilderness; يُوشِكُ مَنْ فَرَّ مِنْ مَنِيَّتِهِ he who flees from his fate, is likely to meet it on some occasion when he is off his guard. This verb is either personal or impersonal, for we may say يُوشِكُ زَيْدٌ يَجِيءُ (as in the third of the above examples), or يُوشِكُ زَيْدٌ أَنْ يَجِيءَ (as in the first), or يُوشِكُ أَنْ يَجِيءَ (where the real subject of يُوشِكُ is the following clause). The form يُوشِكُ is a vulgarity. كَرَبَ (كَرَبَ) is only used in the perfect, and is construed with the imperf. indic., rarely with أَنْ and the subjunctive; as كَرَبَ الْقَلْبُ مِنْ جَوَاءِ يَذُوبُ أَنْ nearly melting away from grief; وَقَدْ كَرَبَتْ أَعْنَاقُهُمْ أَنْ تَقَطَّعَا when their throats (lit. necks) were nigh being cut to pieces (with drought or thirst). To these may be added such verbs as هَلَّلَ يَدْرِكُهُ he was near overtaking him; أَلَمْ يَفْعَلْ كَذَا he was near doing so and so; أَرَادَ, e. g. وَجَدُوا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ and they found a wall which was about to fall; هَمَّ السِّرَاجُ أَنْ هَمَّ the sick man is about to die; هَمَّ, e. g. هَمَّ السِّرَاجُ أَنْ هَمَّ the lamp was on the point of going out; and the like. — 2) To the second class belong عَسَى, حَرَى, and اِخْلَوْلَقَ. عَسَى (1st p. sing. عَسَيْتُ, rarely عَسَيْتُ), used, we may say, only in the perfect, was originally construed, like كَادَ, with the accusative, as in the half verse لَا تُكْثِرَنَّ إِنِّي عَسَيْتُ ضَالًّا do not (abuse me) so much, for I may become a faster, and in the proverb عَسَى الْغَوِيرُ أَبْوَسُ perhaps the little cave may become (may bring) misfortunes, or perhaps el-Gowèir (the name of a well) may become (may bring) misfortunes; but generally it is construed with أَنْ and the subjunctive, as عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ

perhaps your Lord may have mercy on you; هَلْ عَسَيْتُمْ أَنْ كُتِبَ عَلَيْكُمْ
may it not be, if it were ordained you to fight, that ye
would not fight? rarely with the imperf. indic., as عَسَى فَرَجَ يَأْتِي بِهِ
عَسَى الْكَرْبُ الَّذِي أُمْسِيَتْ فِيهِ *perhaps God may bring some joy; عَسَى*
perhaps some joy may be close behind the sorrow
in which thou now art. This verb, like *أَوْشَكَ*, is either personal,
عَسَى أَنْ يَقُومَ, as in the above examples, or impersonal, *عَسَى زَيْدٌ أَنْ يَقُومَ*
perhaps ye may be averse to a
thing, though it be good for you. Still another construction is
 possible, viz. with a pronominal suffix in the accusative, *عَسَاكَ قَائِمٌ* or
لَعَلَّ like *لَعَلَّ* (§. 36, rem. f), just as conversely *لَعَلَّ* may be
 followed by the imperf. indic. or the subjunctive with *أَنْ*, as *وَمَا يُدْرِيكَ أَنْ*
and what lets thee know (whether) perchance the
hour is near? لَعَلَّهُ أَنْ يَنْصَرِّحَ عَلَى هَؤُلَاءِ الظَّالِمَةِ *perhaps He may aid*
you against these evil-doers. β) *حَرَى*, rare, with *أَنْ* and the sub-
 junctive; as *حَرَى أَنْ يَكُونَ ذَلِكَ* or *حَرَى زَيْدٌ أَنْ يَقُومَ*. γ) *إِخْلَوْلَى*, rare,
 with *أَنْ* and the subjunctive, as *إِخْلَوْلَتِ السَّمَاءُ أَنْ تَمْطُرَ* *the sky is likely*
to rain; إِخْلَوْلَى أَنْ يَأْتِيَ *it is likely he may come.* — 3) With these
 two classes of verbs the grammarians connect a third, which they
 call *أَفْعَالُ الْإِنْشَاءِ*, or *أَفْعَالُ الشُّرُوعِ*, *the verbs of beginning*. Such are:
هَبَ, *أَنْشَأَ*, *قَامَ*, *أَقْبَلَ*, *عَلَى*, (*طَلَعَ* and *طَفَعَ* rarely), *شَرَعَ*, *جَعَلَ*, *أَخَذَ*,
to begin, used, we may say, only in the perfect, and followed by the
 imperf. indic.; as *جَعَلَ يَلُومُهُ* *he began to reproach him; وَلَفَقَا يَحْمِيحَانِ*
and they began to sew together of the leaves of
Paradise (to cover their nakedness); عَلِقَ حَوْصِي نَعْرَ مُكِبٌ إِذَا غَفَلْتُ
when I was off my guard for a moment, the nightingales,

dipping in their heads, began to drink of my cistern ; وَعَلِقْتُ أَفْسِمَ الْحَمِّ and *I began to divide the meat among the people of San'ā* ; أَقْبَلَتِ الْحَمَامَةُ تَحْرُومَ فِي طَلَبِ الْمَاءِ the pigeon began to fly about in search of water ; قَامَتِ الْمَرْأَةُ تَنُوحُ the woman began to wail aloud ; هَبَّتْ تَلُومُنِي she began to reproach me.

43. The adverbial accusative depends —

B. On any verbal idea which determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

44. By the adverbial accusative is designated : —

a. The time in or during which an act takes place ; as
فَرَأَى الْخَلِيفَةُ يَوْمًا يَقْوُضًا رِجْلَيْهِ the caliph saw him one day
washing his feet ; لَا يَدْرِي كَيْفَ يَمُوتُ يَوْمَ الْهَلَاكِ he knows not
how he shall die on his dying day ; مَشَيْتُ كُلَّ الْيَوْمِ or بَعْضُ
لَمْ أَدْرِ الْأَمْسَ I walked the whole day, or part of the day ;
الْيَوْمِ I did not know whether he came here
yesterday or today ; سَكَنَ فِي بَعْضِ الْقَرْىِ أَيَّامًا he stopped (a
few) days in a village ; اِسْتَعِذْ بِاللَّهِ مِنْهُ لَيْلًا وَنَهَارًا implore God
night and day to protect you from it ; سَيُعْطِيكَ الْكِتَابَ غَدًا he
will give you the book tomorrow ; وَجَاءُوا أَبَاهُمْ عِشَاءً and they

came to their father in the evening ; تَامَلَ شَهْرَيْنِ فِي اخْتِيَارٍ
 لم يَبْتَ reflect two months upon the choice of a teacher ; الاستاذ
 عَلَى الْفَرَاشِ اَرْبَعِينَ سَنَةً he did not pass the night on a bed for
 forty years ; قَامَ فِي خِلَالِ الدَّرْسِ اَحْيَانًا he stood up at times
 whilst lecturing ; وَكُنْتُ بَرْهَةً مِنَ الزَّمَانِ اَنْفَكْتُ reflecting for a considerable time ; قَتَلْتُ السَّنَةَ الْمَاضِيَةَ I killed
 him last year ; صُمْتُ رَمَضَانَ I fasted during Ramadān ; جِئْتُ
 قَالَ حِينَ لَقِيَهُ he said at the time of his meeting him (or when he met him) ; زَمَنَ الشِّتَاءِ
 كَانَهُمْ يَوْمَ at the time when old age is drawing near ; يَرَوْنَهَا لَمْ يَلْبَثُوا اِلَّا عَشِيَةً اَوْ ضُحَاهَا
 the day they shall see it, had not tarried (in their graves) save an
 evening or its morning ; جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ الدَّهْرِ I sat with
 him for a long time, i. e. زَمَنًا طَوِيلًا.

REM. a. A *masdar* is often put in the accusative of time by an ellipse of some such word as وَقْتُ at the time of; e. g. جَاءَ طُلُوعُ الشَّمْسِ he came at sunrise, i. e. وَقْتُ طُلُوعِ الشَّمْسِ ; وَرَدْتُ خُرُوقَ النُّجُومِ I arrived at the setting of the Star (the Pleiades) ; كَانَ ذَلِكَ مَقْدَمَ الْحَاجِّ this happened at the time of the arrival of the caravan of pilgrims, or صَلَاةَ الْعَصْرِ at the time of afternoon prayer, or خِلَافَةَ الْمَأمُونِ during the caliphate of *el-Ma'mūn* ; وَادْبَارَ النُّجُومِ and at the setting of the stars ;

أَنْتَظِرُهُ لِمَنْ جَزَرَيْنِ they waited for him for the space of time in which one might slaughter two camels. Examples of more violent elisions are: لَا أُكَلِّمُهُ الْقَارِظَيْنِ I will not speak to him as long as the two gatherers of acacia berries (or leaves) are away (i.e. I will never speak to him), for مَدَّةَ غَيْبَةِ الْقَارِظَيْنِ; لَا آتِيهِ الْفَرْقَدَيْنِ I will not go to him as long as the two Pointers (the two stars which point to the Polestar) endure (i.e. I will never go to him), for مَدَّةَ بَقَاءِ الْفَرْقَدَيْنِ.

REM. b. Peculiar is the use of بُعْكَرَةٌ, سَحَرٌ, سُحْرَةٌ, صُحْرَةٌ, and عُذْرَةٌ, as a sort of definite proper names, when they refer to the morning of a particular day or to a certain fixed time; e. g. لَقِيتُهُ سَحَرٌ I met him this morning; جَاءَ يَوْمَ الْجُمُعَةِ سَحَرٌ he came on Friday in the morning; جِئْتُ يَوْمَ الثَّمِينِ بُعْكَرَةً I came on Thursday in the morning; لَقِيتُهُ بَعْدَ الْفَيْتَةِ = لَقِيتُهُ فَيْتَةً بَعْدَ فَيْتَةٍ I met him time after time.

b. The local extension of an act, and, if general and indefinite, the place in which it is performed; as سَارُوا أَرْبَعَةَ أَمْيَالٍ they travelled four miles; مَشَيْتُ فَرَسَخَيْنِ I walked two parasangs; جَرَى غُلْوَةً he ran a bowshot; نَظَرَ يَمِينًا وَشِمَالًا (وَشِمَالًا) he looked right and left; اِنْتَصَرَ عَلَى الْعَدُوِّ بَرًا وَبَحْرًا he conquered the enemy by land and sea; قَدَامَ, أَمَامَ, before; وَرَاءَ, خَلْفَ, behind; وَسَطَ, in the middle; حَوْلَ, around; فَوْقَ, above; تَحْتَ, under; عِنْدَ, beside, by; &c.

REM. a. When the place of the act is definitely specified, the

preposition *فِي* must be used; as *جَلَسْتُ فِي الدَّارِ* *I sat down in the house*; *صَلَّيْتُ فِي مَسْجِدِ النَّبِيِّ* *I prayed in the mosque of the prophet*; *أَقَمْتُ فِي مَقْتَلِ حُسَيْنٍ* *I stopped at the place where Hosèin was killed*; not *جَلَسْتُ الدَّارَ*, *صَلَّيْتُ مَسْجِدَ*, and *أَقَمْتُ مَقْتَلَ*. Excepted is the case when a vague noun of place, such as *مَكَانَ* or *مَقَامَ*, is construed with a verb conveying the idea of stopping or remaining, as *جَلَسْتُ مَكَانَ زَيْدٍ* *I sat down in Zèid's place*; and also the case when a noun of place is construed with the verb from which it is derived, as *قَعَدْتُ مَقْعَدَ زَيْدٍ*, or *جَلَسْتُ مَجْلِسَ زَيْدٍ*, *I sat down in Zèid's seat*; *قَامَ مَقَامَهُ* *he stood up in his place*, or *supplied his place*. — The nouns *جَانِبَ*, *وَجْدَ*, *جِهَةَ*, *نَاحِيَةَ*, *side*, *quarter*, *خَارِجَ* *outside*, *دَاخِلَ*, *جَوْفَ*, *inside*, require *فِي*, as *نِمْتُ فِي الدَّارِ* *I slept outside the house*; but in later Arabic we often find the accusatives *جَانِبَ*, *خَارِجَ*, and *دَاخِلَ*, as also *قُرْبَ* *near*, for *فِي*, *فِي غَرْبِي*, *فِي شَرْقِي* *on the east*, *فِي غَرْبِي* *on the west*, for *شَرْقِي*, *قُرْبَ* and the like. — Observe also such phrases as: *هُوَ أَوْ مِثْنِي مَنَاطُ الْفُرَاتِ* *he is as far from me as (the place where) the Pleiades (hang in the sky)*; *هُوَ مِثْنِي مَزَرَ الْكَلْبِ* *he is as far from me as (the place to which) I would drive a dog*; *هُوَ مِثْنِي مَعْقِدُ الْإِزَارِ* *he is as close to me as the waistband of my 'izār (or wrapper)*.

REM. b. The accusative of time and place is called by the grammarians *الظَّرْفُ* *the vessel* (see vol. I., §. 221, rem. a), or *فِيهِ* *that in which the act is done*.

c. The state or condition, *الْحَالُ*, of the subject or object of an act, or of both, whilst the act is taking place; as *جَاءَ زَيْدٌ رَاكِبًا*

وَقَفَ عَلَى بَابِ الْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ ; Zèid came riding ;
 he stood at the entrance of the cave, saluting him (and)
 saying to him ; وَأَدْخَلُوا الْبَابَ سُجَّدًا ; and enter the gate,
 prostrating yourselves ; الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا ; who bear
 God in mind, standing up and sitting down ; يَقْرُمُ بِالْثِقَابِ الْعُودَ ;
 a piece of wood can be straightened with the *tikāf* (a
 kind of tool), while it is soft ; خُلِيَ نَشَأْتُ بِهِ غُلَامًا ; a habit with
 which I grew up as a young man ; كَانَتْ قُلُوبُ الطَّيْرِ رَطْبًا وَيَابَسًا ;
 (it is) as if the hearts of birds,
 fresh and dry, beside her nest, were the red fruit of the jujube or
 decaying dates ; رَكِبْتُ الْفَرَسَ مُسَرَّجًا ; I rode the horse saddled ;
 لَقِيتُ السُّلْطَانَ عِنْدَهُ بَاكِيًا ; I met the sultān in his house,
 weeping ; وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا ;
 and whoso shall rebel against God and his Apostle, and shall
 transgress his ordinances, He shall make him enter into fire, to
 abide in it for ever ; مَرَرْتُ بِزَيْدٍ جَالِسًا ; I passed by Zèid, (as he
 was) sitting down ; وَجَاءَتْ بِهِ سَبْطُ الْعِظَامِ ; and she brought him
 forth long-limbed ; كُنْتُ فِي الْبُسْتَانِ زَاهِرًا ; I was in the garden,
 whilst it was in bloom ; وَأَصْبَحَ عَلَيَّ بِالْغَمِيضِ جَالِسًا قَرِيبًا مِنْ نَسِيمٍ ;
 and there were next morning two parties, (one) asked
 and another asking about me, (whilst I was) sitting at El-

Gomèisā; لَقَيْتُهُ رَاكِبِينَ I met him, (whilst we were) both riding ;
 مَتَى مَا تَلْقَانِي فَرْدِينَ whenever thou meetest me, both (of us
 being) alone ; لَقَيْتُهُ مُصْعِدًا مُنْهَدِرًا I met him, (whilst the one of
 us was) going up (and the other) coming down.

REM. a. The *حَال* is, in relation to the grammatical structure of the phrase to which it belongs, a *فَضْلَةٌ* or *redundancy*, for *جَاءَ زَيْدٌ*, *Zeid came*, is a complete, intelligible sentence, without the addition of *رَاكِبًا* riding. It answers the question *كَيْفَ* how? in regard to the state or condition of the subject or object of the act.

Rem. b. The *حَال* depends upon a regent (*عَامِلُ الْحَالِ*), which may be either a verb, as *جَاءَ زَيْدٌ رَاكِبًا* ; or a verbal adjective (vol. I., §§. 230, 231), as *زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا* *Zeid is beating 'Amr standing*, *زَيْدٌ مَضْرُوبٌ قَائِمًا* *Zeid is beaten standing*, *زَيْدٌ حَسَنٌ قَائِمًا* *Zeid looks handsome standing*, *زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا* *Zeid looks more handsome standing than he does sitting*; or an expression that has a verbal force (معنى فعل), as a preposition with its complement, a demonstrative pronoun, an interrogative, or a word like *لَعَلَّ*, *لَيْتَ* and *كَيْفَ*, as *زَيْدٌ فِي الدَّارِ قَائِمًا* *Zeid is in the house standing* (where *فِي الدَّارِ* is equivalent to *فِي الدَّارِ*), *فِيهَا زَيْدٌ قَائِمًا* (*مُسْتَقَرٌّ فِي الدَّارِ*), *in it is Zeid standing*, *عِنْدَكَ عَمْرٌو جَالِسًا* *beside thee (or in thy house) is 'Amr sitting*, *هَذَا عَمْرٌو مُنْطَلِقًا* *this is 'Amr (in the act of) going away* (equivalent in sense to *انْظُرْ إِلَيْهِ مُنْطَلِقًا* *look at him going away*, or *أَشِيرُ إِلَيْهِ مُنْطَلِقًا* *I point to him going away*), *مَا شَأْنُكَ قَائِمًا* *what is thy object (in) standing ?* (where *مَا شَأْنُكَ* = *مَا تَفْعَلُ* *what art thou doing?*)

what art thou about, standing (there)? وَهَذَا بَعْلِي سَيِّئًا and this is my husband, an old man (= and this, my husband, is an old man); مَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ what then ails them that they turn aside from the warning?

REM. c. The حَال is usually 1) an adjective (وَصْف or مِفْعَة) expressing a transitory state (حَالٌ مُنْقَلَةٌ); though it may also be permanent (غَيْرُ مُنْقَلَةٍ), as دَعَوْتُ اللَّهَ سَمِيعًا I called upon God as a (constant) hearer (of prayer).—It may likewise be 2) a maṣdar, substantially equivalent in meaning to a participial adjective, as أَتَيْتُهُ رَكْعًا I killed him bound (in cold blood), i. e. مَمْبُورًا; أَتَيْتُهُ رَكْعًا I came to him riding hard, i. e. رَاصِحًا; أَخَذْتُ ذَلِكَ مِنْهُ سَمْعًا; رَاصِحًا I received that from him by hearing (I learned it from him by hearing him say it), i. e. سَامِعًا; طَلَعَ بَغْتَةً he came into view suddenly, i. e. بَاقِعًا; لَقِيتُهُ عَيْنًا; مُفَاجِئًا I met him suddenly or unawares, i. e. مُفَاجِئًا; لَقِيتُهُ فُجَاءَةً I met him face to face, i. e. مُعَابِنًا; كَلَّمْتُهُ مُشَافَهَةً I spoke to him face to face, i. e. مُشَافَهًا; لَقِيتُهُ كَفَّةً كَفَّةً I met him face to face (each of us hindering the other, for كَفَّةً لِكَفَّةً).—It may also be 3) a concrete substantive, as طَلَعَ الْقَمَرُ بَدْرًا the moon rose full; كَرَّ زَيْدٌ أَسَدًا Zeid charged (like) a lion; بَعْدَ مَدٍّ يَدْرَهَمٍ sell it (at the rate of) a mudd for a dirham; جَاءَ الْبُرْقُوعُ زَيْنٍ the wheat is come, (at the rate of) two kafiz (for a dirham); بَعْتُ الشَّاةَ شَاءَ وَدِرْهَمًا I have sold the sheep at a dirham apiece; بَايَعْتُهُ يَدًا بِيَدٍ I dealt, or traded, with him, hand in hand (i. e. for ready money); بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا I explained his account to him item by item; هُوَ جَارِي بَيْتِ بَيْتٍ he is my nextdoor

neighbour (lit. *house to house*, for **بَيْتًا إِلَى بَيْتٍ** or **بَيْتًا لِبَيْتٍ**); **كَلَّمْتُ فَاةً إِلَى فِيٍّ** *I spoke to him face to face* (lit. *his mouth to my mouth*); **هَذَا عِنَبٌ أَطْيَبُ مِنْهُ زَبِيًّا** *this (fruit) is better as a grape than as a raisin*; **تَفَرَّقَ الْقَوْمُ أَيَدَى سَبَا**, or **أَيَادَى سَبَا** *the people dispersed (like) the bands of Sabā* (for **سَبَا**). — Lastly, the **حَالٌ** may be 4) a proposition, **جُمْلَةٌ** (see §. 183). — There may be more than one **حَالٌ** referring to the subject or object of an act, or to both; e. g. **هَذَا زَيْدٌ جَاءَ زَيْدٌ رَاكِبًا فَاحِصًا** *Zeid came riding (along) laughing*; **لَقِيَ ابْنِي أَخُوهُ خَائِفًا مُتَحِدِّدٍ** *this is Zeid standing talking*; **وَأَقْبَا مُتَحِدِّدًا** *my son, in alarm, met his two brothers, coming to help him, and they won spoil*; **لَقِيتُ هِنْدًا مُعِدَّةً مُتَحِدِّدَةً** *I, (whilst) going up, met Hind (a woman) coming down*. The only case in which a difficulty can arise is when both the **hāls** are of the same gender and number, as **رَأَيْتُ زَيْدًا مَاشِيًا رَاكِبًا** or **لَقِيتُ زَيْدًا مُعِدَّةً مُتَحِدِّدًا**. Some of the grammarians say that, in this case, the first **حَالٌ** refers to the subject and the second to the object, *I, (as I was) going up, met Zeid coming down*; but others maintain that the first **حَالٌ** refers to the object and the second to the subject, *I, (as I was) riding, met Zeid walking*.

REM. d. The **حَالٌ** may be **مُؤَكِّدَةٌ**, *strengthening*, or **غَيْرُ مُؤَكِّدَةٍ**. As **مُؤَكِّدَةٌ** it may refer either to the verbal regent or to a preceding proposition as a whole. If it refers to the verbal regent, it may be derived from the verb itself, though this is a comparatively rare case; as **وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا** *and we have sent thee to mankind as an Apostle*; **وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالْجُودَ مُسَخَّرَاتٍ بِأَمْرِ** *and He hath subjected to you the night and the day, and the sun*

and the moon and the stars, subjected by His command. If it refers to a preceding proposition, this must be a nominal proposition, consisting of two definite concrete nouns as subject and predicate; as زَيْدٌ أَبْرَكَ عَطُوفًا *Zeid is thy father, as being affectionate*; هُوَ زَيْدٌ مَعْرُوفًا *he is Zeid, as well known*; أَنَا فَلَانٌ بَطَلًا شَجَاعًا *I am so and so, valiant (and) brave*; هُوَ الْحَقُّ بَيِّنًا *it is the truth, as manifest*; وَهُوَ الْحَقُّ مُعَدِّقًا لِمَا مَعَهُمْ *and it is the truth, as confirmatory of what is with them (of the Scriptures which they have already received)*; أَنَا عَبْدُ اللَّهِ أَكَلًا كَمَا يَأْكُلُ الْعَبْدُ *I am the servant of God, eating as the servants (of God) eat*; أَنَا ابْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبِي *I am the son of Dāra, my lineage being well known through her*. The حَال is explained in these cases by an ellipsis of أَعْرِضْهُ، أَحَقُّهُ، أَتَيْتُهُ، *I know him (or it), know it to be true, know him (or it) for certain*, and the like; e. g. أَنَا فَلَانٌ أَحَقُّ بَطَلًا شَجَاعًا، زَيْدٌ أَبْرَكَ أَقْدَمَ عَطُوفًا، etc.

REM. e. The حَال is ordinarily نَكِرَةٌ or indefinite; but it is allowable to define it by the article in cases where it may be explained as involving a condition (مَعْنَى الشَّرْطِ), as زَيْدٌ الرَّاحِبُ *Zeid, when he is riding* (إِذَا رَكِبَ), looks more handsome than he does when walking (إِذَا مَشَى), instead of the more usual زَيْدٌ رَاحِبًا أَحْسَنُ مِنْهُ مَاشِيًا. Further, it may be defined by a pronominal suffix, or otherwise, in various cases, in which it can be explained by, or is equivalent to, an indefinite حَال; e. g. مَرَرْتُ بِهِ وَحْدَهُ. *I passed by him by himself or alone* (= مَتَرِدًّا)، ثَلَّثْتَ ذَلِكَ جَهْدَكَ، *thou hast done this to the best of thy ability* (= مَجْتَهِدًا)؛ كَلَّمْتُهُ فَاهُ إِلَى فِيٍّ، *I spoke to him face to face* (= مُشَافَهَةً)؛

(= مُتَبَدِّلِينَ, see rem. c, 3); أَتَتْنِي سُلَيْمٌ قَصَهَا بِقَصِيحِهَا (*the tribe of Sulaim came to me, its gravel with its pebbles* (i. e. *small and great, one and all*, = جَمِيعًا); فَارْسَلَهَا الْعَرَالُ and so he let them (*the camels*) go in a body, or a crowd, to water (= مَعْتَرَكَةً); جَاءُوا أَجْمَادَ الْغَبِيرِ (*they came all together* (lit. *in a great mass, covering the ground*, = جَمِيعًا).

REM. f. The subject or object of the action to which the حَالْ refers, مَاجِبُ الْحَالِ or ذُو الْحَالِ, is usual definite, مَعْرُوفَةٌ. The principal cases in which it is indefinite, نَكِرَةٌ, are the following. 1) When the حَالْ precedes it, as فِيهَا فَاتِمًا رَجُلٌ in it (*the house*) is a man standing; لِعِزَّةٍ مُوحِشًا مَلَلٌ قَدِيمٌ 'Azza's is an ancient ruin, left desolate; وَبِالْجَسَمِ مِنِّي بَيِّنًا لَوْ عَلِمْتَهُ شُعُوبٌ and in my body there is, manifestly, if thou didst (but) know it, a sad change; وَتَحْتَ الْعُرَالِ وَالْقَنَا مُسْتَظَلَّةٌ ظَبَاٌ and under the spearheads and shafts, seeking shelter, are gazelles (women). 2) When the مَاجِبُ الْحَالِ is followed by an adjective or a complement in the genitive, as فِيهَا يَفْرُقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا in it (*that night*) is settled each wise thing, as a thing proceeding from us; فَجِئْتَ يَا رَبِّ نُوحًا وَأَسْتَجَبْتَ لَهُ فِي فُلٍّ مَاجِرٍ فِي الْيَمِّ مُسَكِّنًا thou didst deliver Noah, O my Lord, and didst answer his prayer, in a ship cleaving the sea heavily laden; عِنْدِي غُلَامٌ رَجُلٍ قَاتِمًا in my house is a man's slave standing; فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ لِلْمُتَأَمِّلِينَ in four days complete — (*this*) for inquirers. 3) After a negative or an interrogation, as مَا حُمٌّ مِنْ مَوْتٍ جُمِّي وَإِنِّي لَا يَرْسَكُنْ أَحَدٌ إِلَى الْإِحْجَامِ يَوْمَ الْوَعَى مُتَحَوِّيًا there is no interdicted spot appointed to preserve (one) from death; لَا يَحِمُّ لِحِمَامٍ let no one incline to hang back on the day of battle, fearing

death; يَا صَاحِبَ هَلْ لَكَ عِيشٌ بَاقِيًا *O friend, is a life decreed as lasting?*

—Sibawèih, however, admitted the correctness of such a phrase as مَتَى رَسُولُ اللَّهِ مَعَهُ قَاعِدًا وَمَتَى فِيهَا رَجُلٌ قَائِمًا, and in a tradition we find مَتَى رَسُولُ اللَّهِ صَلَّى وَرَأَاهُ رِجَالٌ قِيَامًا *the Apostle of God prayed sitting, and there prayed behind him (some) men standing.*

REM. g. As to the position of the حَال in a sentence, the following remarks must suffice, in connection with what will be said elsewhere. — 1) As a rule, the حَال is placed after the regent. It may, however, precede it, if the regent be a fully inflected (مُتَمَرِّفٌ) verb or verbal adjective, as رَاكِبًا جَلَّةً زَيْدٌ *riding came Zeid*; in مُسْرِعًا ذَا رَاحِلٍ *haste is this (man) departing*; but we cannot say زَيْدًا فَاحِشًا مَا أَحْسَنَ *Zeid standing looks more handsome than he does sitting*, instead of زَيْدٌ فَاحِشًا أَحْسَنُ مِنْ عَمْرٍو *Zeid alone is more useful than Amr assisted (by others)*, because neither أَحْسَنَ as يُعَلِّمُ التَّفْصِيلَ, nor أَحْسَنُ as مُتَمَرِّفٌ. An exception to the latter case is when an object in a certain state is compared with itself, or with another object, in a different state, in which case the one حَال must precede زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا *Zeid standing looks more handsome than he does sitting*, or زَيْدٌ مَفْرَدًا أَنْفَعُ مِنْ عَمْرٍو مُعَايَا *Zeid alone is more useful than Amr assisted (by others)*. If the regent be a عَلِيلٌ مَعْنَوِيٌّ (see rem. b), the حَال must follow it, with rare exceptions in the case of a preposition and its complement. We cannot use زَيْدًا أَمِيرًا لَيْتَ زَيْدًا أَمِيرًا, هَذَا أَبُوكَ عَطُوفًا, تِلْكَ هِنْدٌ مُجْرَدَةٌ, رَاكِبًا كَانَ زَيْدًا أَسَدًا *Zeid alone is more useful than Amr assisted (by others)*; nor is it usual to say زَيْدٌ قَائِمًا عِنْدَكَ or زَيْدٌ قَائِمًا فِي الدَّارِ *Zeid standing looks more handsome than he does sitting*, though some

then *We revealed unto thee, Follow the law of Abraham as a hanif*, i. e. inclining to the right state or sound in faith (حَنِيفًا dependent on اِبْرَاهِيمَ being virtually a part of اِبْرَاهِيمَ, and the phrase quite clear and correct without it, اَتَّبِعْ اِبْرَاهِيمَ حَنِيفًا).

REM. h. The عَامِلُ الْحَالِ may be suppressed, either necessarily or optionally. It is omitted necessarily, for example, in the case of a حَالٌ مُؤَكَّدَةٌ لِمُضَوْنٍ جَمَلَةً (see rem. d), as زَيْدٌ اَبُوكَ عَطُوْنَا; in forms of salutation or congratulation, as, to one departing, رَاشِدًا مَهْدِيًا taking the right way and directed by God, scil. اِذْهَبْ go; to one returning from the pilgrimage, مَاجِرًا مَبْرُورًا rewarded and accepted, scil. قَدِمْتَ thou art arrived, or رَجَعْتَ thou art returned; to one eating, هَيْئًا مَرِيئًا easy of digestion and wholesome, scil. كُلْهُ, كُلِّيهِ, etc., eat it, = may it agree with thee or you; and in such phrases as اِشْتَرَيْتَ فَذَهَبَ بِدِرْهَمٍ فَرَاكِدًا (فَصَاعِدًا) I bought it for a dirham and upwards, scil. فَذَهَبَ and the price went on increasing or went higher; فَذَهَبَ اَلْمَتَدَقُّ بِدِينَارٍ فَسَافِلًا I gave in alms a dinār and less, scil. فَذَهَبَ and the amount of what was given in alms went lower. But the omission is optional in such phrases as رَاكِبًا riding, in answer to اَتَمِيمًا مَرَّةً وَتَمِيمًا; جِئْتَ رَاكِبًا how didst thou come? for اُخْرَى a Temimite at one time, and a Kaisite at another? scil. اَتَحَوَّلَ or اَتَغَيَّرَ dost thou change, or turn, thyself into — ? or اَتَغَيَّرَ اَلْإِنْسَانُ أَنْ لَنْ يَجْمَعَ عِظَامُهُ بَلَى قَادِرِينَ عَلَى اَيِّ شَيْءٍ does man think that We shall not re-unite his bones? Yea, (we will re-unite them, نَجْمَعُهُنَّ) being able to put together evenly the bones of his fingers. — It may even happen that the actual حَالٌ

itself is suppressed, and only a word or phrase, which is dependent upon it, expressed; as *وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْهِمْ* and the angels shall go in unto them through every gate, (saying, *قَالِينَ*) Peace be upon you.

d. The motive and object of the agent in doing the act, the cause or reason of his doing it; as *هَرَبْتُ خَوْفًا* I fled for fear; *ثَوَّبْتُ عَنْ الْحَرْبِ جَبِينًا* thou didst refrain from going forth to war out of cowardice; *ضَرَبْتُ ابْنِي تَأْدِيبًا لِي* I beat my son for the sake of correcting him; *إِذَا رَأَيْتَهُ أَقُومُ لَهُ تَعْظِيمًا لِاسْتَاذِي* when I see him, I stand up before him to show respect to my teacher; *بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا* vile is the price for which they have sold their souls, that they should not believe in what God has sent down (revealed), out of envy; *وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفْرًا* many of those who have Scriptures would like if they could make you unbelievers again, after ye have believed, out of selfish envy; *فَعَلْتُ كَذَا مَخَافَةَ الشَّرِّ* I did so and so for fear of harm, or *مَخَافَةَ أَنْ تَلُومَنِي* for fear that thou shouldst reproach me; *وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتٍ* and of men there are who sell themselves (give up their lives) to win the favour of God (for *مَرْضَاةٍ*); *وَإِغْوِ عِوَاءَ الْكَرِيمِ إِدْخَارُهُ*

وَاعْرِضْ عَنْ شَتَمِ اللَّيْمِ تَكْرُمًا *I forgive the harsh language of the noble, that I may treasure him up (as a friend in time of need), and I disregard the abuse of the vile out of generosity; يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ they put their fingers in their ears on account of the claps of thunder, through fear of death. Such an accusative is usually either indefinite or else in the construct state; definition by the article is not common, as لَا أَقْدَعُ الْجَبِينَ عَنِ الْهَيْجَاءِ *I refrain not from battle out of cowardice.**

REM. This accusative, which must always be a مَعْدَرٌ قَلْبِيٌّ, a mental or intellectual nomen verbi, is called by the grammarians الْمَفْعُولُ لِأَجْلِ (مِنْ أَجْلِ), *that on account of which something is done.* It is the answer to the question لِمَ *why?*

e. Various other determinations and limitations of the predicate; as طَابَ زَيْدٌ نَفْسًا *Zeid is cheerful in spirit*; طَابَ الْوَرْدُ *the rose is charming in colour*; زَيْدٌ تَصَبَّبَ عَرَقًا *Zeid streamed with perspiration*; وَاشْتَغَلَ الرَّاسُ شَيْبًا *and my head glistens with hoariness*; أَحْلَمْنَا تَرْنُ الْجِبَالِ رِزَانَةً *our grave minds surpass the mountains in weight (or firmness)*; أَبْرَحْتُ *thou art a marvel of generosity*; رَفَعْتُ الشَّيْخَ قَدْرًا *I raised the chief in dignity*; غَرَسْتُ الْأَرْضَ شَجَرًا *I planted the land with trees*; وَفَجَرْنَا الْأَرْضَ عَيْونًا *and we made the earth break*

forth with springs ; ^{قُدْرَةً} ^{اللَّهُ عَظِيمٌ} God is great in might ;
 أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ ^{هُوَ حَاتِمٌ جُودًا} he is a Hātim in generosity ;
 فَهِيَ ^{ثَوِي} thou art higher in station and richer in wealth ;
 كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً ^{كَا} and they (your hearts) were like stones,
 or even harder (lit. stronger as to hardness) ;
 مَا أَكْرَمَ أَبَا بَكْرٍ أَبَا ^{أَكْرَمَ} ^{بَابِي} ^{بَكْرٍ} ^{أَبَا} how noble is 'Abū Bèkr as a father !
 نَعَمْ ^{بَشْرٌ} ^{غُلَامًا} ^{بَشْرٌ} very excellent is Zèid as a companion !
 بَدِيعٌ ^{زَادَ} ^{أَبِيكَ} ^{زَادَ} ^{زَادَ} and excellent
 is the provision, thy father's provision, as a provision !
 حَسْبُكَ ^{بِهِ} ^{نَاصِرًا} thy sufficiency is in Him (He suffices thee) as a helper ;
 لَلَّهِ ^{دَرَّةٌ} ^{فَارِسًا} what a man he is as a horseman ! (lit. to God
 belongs his outflow or emanation, from none other could he
 emanate) ;
 وَهَيْهَاتَ ^{رَجُلًا} ^{وَهَيْهَاتَ} what a man he is ! (being here a
 حَرْفٌ ^{تَعْجَبٌ} or particle of surprise).

REM. a. This accusative is called ^{الْمُمَيِّزُ} or ^{الْمُمَيِّزُ} *the specification*, and also ^{الْمُفَسِّرُ} or ^{الْمُفَسِّرُ} *the explanation*. It is an indefinite substantive, ^{رَأْسٌ} ^{نَكْرَةٌ}, placed immediately after the proposition of which it limits or defines the predicate. In the grammatical structure of the sentence it is a ^{فَعْلَةٌ}, like the ^{حَالٌ} (see c, rem. a). The grammarians regard it as governed by the verb in the preceding clause, of which it was the ^{فَاعِلٌ} or ^{مَفْعُولٌ}, before its transference to the place of ^{تَمْيِيزٌ} to the actual ^{فَاعِلٌ} or ^{مَفْعُولٌ} ; or, if

the preceding clause be nominal, as having been transferred from the place of the مبتدأ. Thus طَابَ زَيْدٌ نَفْسًا is equivalent, they say, to اللَّهُ عَظِيمٌ قُدْرَةً; رَفَعَتْ قَدْرَ الشَّيْخِ to رَفَعَتْ الشَّيْخَ قَدْرًا; طَابَتْ نَفْسُ زَيْدٍ to مَالُ زَيْدٍ أَكْثَرُ مِنْ مَالِكَ to زَيْدٌ أَكْثَرُ مِنْكَ مَالًا; قُدْرَةُ اللَّهِ عَظِيمَةٌ. The مَقُولٌ مِنْ may be explained by مِنْ with the genitive when it is مَقُولٌ مِنْ شَجَرٍ as غَرَسْتُ الْأَرْضَ مِنْ شَجَرٍ, instead of شَجَرًا; but not when it is مَقُولٌ مِنْ النَّفْسِ, for طَابَ زَيْدٌ مِنْ نَفْسٍ is nonsense.—The تَمْيِيزٌ may occasionally be placed, by poetic license, before the predicate which it limits, as أَتَجَرَّ سَلَى بِالْفِرَاقِ حَبِيبَهَا وَمَا كَانَ نَفْسًا بِالْفِرَاقِ تَطِيبُ will *Selmā sever herself from her lover by going away (from him), though she is not cheered in spirit by going away?* and وَمَا أَرَعَيْتُ شَيْئًا رَأْسِي أَشْتَعَلَا and *I did not refrain, though my head glistened with hoariness.* Such phrases as نَفْسٌ غُلَامًا بِشَرٍّ and نَعِمَ صَاحِبًا زَيْدٌ are no exceptions to the ordinary rule, as they stand for نَعِمَ هُوَ صَاحِبًا زَيْدٌ or نَفْسُ الرَّجُلِ غُلَامًا بِشَرٍّ. The transposition of the تَمْيِيزٌ can take place only when the previous clause contains a verb which is مُتَصَرِّفٌ (see c, rem. g), as أَشْتَعَلَ and تَطِيبُ in the above examples. Should it even happen that the مُتَصَرِّفٌ bears the meaning of a فِعْلٌ غَيْرُ مُتَصَرِّفٍ, no transposition can take place; we cannot say كَفَى بِزَيْدٍ عَالِمًا, instead of كَفَى عَالِمًا بِزَيْدٍ, there is a sufficiency in Zēid (Zēid suffices) as a scholar, because كَفَى بِهِ عَالِمًا is here equivalent to مَا أَكْفَاهُ عَالِمًا, and a فِعْلٌ تَعَجُّبٌ is غير مُتَصَرِّفٍ.

REM. b. The accusative after the cardinal numbers from 11 to 19 and from 20 to 99 (see vol. I., §§. 322, 323), is also of this class, being a تَمْيِيزُ الْعَدَدِ or specification of number; as أَحَدٌ عَشَرَ رَجُلًا eleven

men, تِسْعَ عَشْرَةَ سَنَةً nineteen years, أَحَدٌ وَعِشْرُونَ عَامًا one and twenty years, ابْنُ ثَمَانِينَ سَنَةً eighty years old (lit. a son of eighty years).

REM. c. To this class also belongs the *specification of weight* (الْكَوْزَنُ) and *measure* (الْمِقْيَاسُ, الْمِسَاحَةُ, الْكَفِيلُ), in which the تَمَيِّزُ follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as رَطْلٌ زَيْتًا a pint of olive-oil, مَتَوَانِ سَمْنًا two manas (four pounds) of clarified butter (ghee), كَفِيزٌ بُرًّا a kafiz of wheat, اشْتَرَيْتُ مَاعِيْنَتَيْنِ ثَمَرًا I bought two sa's of dates, لِي جَرِيْبٌ تَخْلًا I own a gèrib of date-trees; ذَنْوْبٌ مَاءً a bucket of water, نَعْيٌ سَمْنًا a skin of ghee, رَاوَدٌ خَلًّا a jar of vinegar, حُبٌّ عَسَلًا a pot of honey; خَاتَمٌ حَدِيدًا a ring of iron, بَابٌ سَاجًا a door of teak-wood, جُبَّةٌ خَرًّا a coat of silk; لَيْسَ عِنْدِي نَقْلٌ حَرْدَلَةٍ ذَهَبًا I have not got the weight of a grain of mustard-seed in gold, مَا فِي السَّمَاءِ قَدَرٌ رَاحَةٍ سَحَابًا, (or مَوْسِعٌ كَفِّ سَحَابًا) there is not in the sky a cloud the size of a hand; فَلَنْ يَقْبَلَ مِنْ أَحَدٍ مِلَّةُ الْأَرْضِ ذَهَبًا there shall not be received from any one (of them) the full of the earth in gold; عَلَى التَّمْرَةِ مِثْلَهَا زُبْدًا on each date its like in fresh butter (a piece of fresh butter of the same size).—This تَمَيِّزُ الْوَزْنِ وَالْكَيْلِ is equivalent to the إِضَافَةُ (§. 75) or to the preposition مِنْ with the genitive; e. g. قَفِيزٌ بُرًّا = قَفِيزُ بُرٍّ or قَفِيزٌ مِنْ بُرٍّ. In some cases, however, there may be a difference; e. g. ذَنْوْبٌ مَاءً means a bucket (full) of water, a bucketful of water, whereas ذَنْوْبٌ مَاءً may mean not only a bucket of water, but also a bucket for water, a water-bucket.

REM. d. Finally, to this class belongs the accusative after the interrogative nouns of number كَمْ and كَآيَ, how much? how many?

and the indefinite كَمَا, so and so much or many.—1) كَمْ (contracted for كَمَا the like of what, = مِثْلُ مَا or قَدْرُ مَا, see vol. I., §. 351, rem.) is either اِسْتِفْهَامِيَّةٌ interrogative, = اَىْ عَدَدٍ what number? or اِخْبَرِيَّةٌ assertory or predicative (or exclamatory), = كَثِيرٌ much, many. a) As interrogative, كَمْ is followed by an indefinite substantive in the accus. sing., as كَمْ رَجُلًا عِنْدَكَ how many men are there in thy house? كَمْ غُلَامًا لَكَ ذَاهِبٌ how many slaves of thine are going away? كَمْ عَبْدًا سَتَشْتَرِيهِ how many slaves wilt thou buy? كَمْ مِثْلَهُ لَكَ how many like it hast thou? كَمْ غَيْرَهُ لَكَ how many besides it hast thou? كَمْ خَيْرًا مِنْهُ لَكَ how many better than it hast thou? A phrase like كَمْ لَكَ غُلَامَانًا how many slaves hast thou? is no exception to the rule, because the مُمَيِّزٌ of كَمْ has been omitted, viz. نَفْسًا, and غُلَامَانًا is in the accus. as a حَالٌ (see c, rem. b and rem. c, 3). If governed in the genitive by a preceding substantive or a preposition, the مُمَيِّزٌ may be put in the genit. as well as the accus.; e. g. اَطْلَقْتَ (رَجُلًا) كَمْ رَجُلًا رِزْقٍ the pension of how many men hast thou granted? اَشْتَرَيْتَ هَذَا بِكَمْ دِرْهَمٍ (دِرْهَمًا) for how many dirhams didst thou buy this? عَلَى كَمْ جِدْعًا (جِدْعٍ) سَقَفْتَ بَيْتَكَ on how many beams hast thou placed the roof of thy house? β) As assertory or predicative (or exclamatory), كَمْ is followed by a substantive in the genitive of the singular or of the broken plural, and requires a verb in the perfect; as كَمْ غُلَامَانٍ مَلَكَتُ many a slave have I owned, or how many a slave have I owned! = كَثِيرًا مِنْ كَمْ دِرْهَمٍ اَنْفَقْتُ; اَلْغُلَامَانِ many a dirham have I spent, or how many a dirham have I spent! This genitive is explained by an ellipsis of

أَبَىٰ بَنُ كَعْبٍ لِابْنِ مَسْعُودٍ كَإِن تَقْرَأُ سُورَةَ الْأَحْزَابِ فَقَالَ ثَلَاثًا وَسَبْعِينَ 'Ubèi 'ibn Ka'b said to 'Ibn Mas'ud, *As how many (verses) dost thou read the Chapter of the Confederates (Kor. xxxiii.)?* And he said, *Seventy-three.* Its ordinary use is assertory or predicative (or exclamatory), followed by the accus. singular, as كَإِن رَجُلًا رَأَيْتَ many a man (or how many a man) have I seen; but more usually by مِنْ with the genitive, as وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ and how many a prophet (is there), with whom many myriads have fought! وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ and how many a sign is there in heaven and earth, by which they pass, turning away from it! وَكَأَيِّ مَوْءَاظٍ عَلَىٰ ذُنُوبِهِمْ لَوْ رَأَوْا أَنَّ أَكْثَرَ أَصْنَافٍ مِنْ أَصْنَافٍ لَوْ أَنَّ أَكْثَرَ أَصْنَافٍ مِنْ أَصْنَافٍ لَوْ أَنَّ أَكْثَرَ أَصْنَافٍ مِنْ أَصْنَافٍ many a grief is too great to be consoled by any examples (of resignation). It is disputed whether it can be preceded by a preposition, as in the phrase بِكَأَيِّ ثَبَعٍ هَذَا الْقَوْبُ for how much wilt thou sell this piece of cloth? (another example of the interrogative use).—8) كَذَا (sometimes written كَذَى), so and so much or many, is compounded of كَ and the demonstrative pronoun ذَا this. It requires after it an indefinite accus. in the singular, as مَلَكَتُ كَذَا I possess so and so many slaves; عِنْدِي كَذَا دِرْهَمًا I have so and so many dirhams by me. It is more usually doubled, كَذَا وَكَذَا, as قَالَ كَذَا وَكَذَا he made (lit. said) so and so many verses of poetry; اشْتَرَى الْأَمِيرُ كَذَا وَكَذَا جَارِيَةً the 'amir bought so and so many slave-girls; عِدِ النَّفْسَ نِعْمًا بَعْدَ بُسَاكٍ ذَاكِرًا كَذَا وَكَذَا لَعَلَّكَ بِذُنُوبِكَ لَجَّيْتَ promise thy soul ease after thy affliction, calling to mind such and such favours, through which trouble is forgotten. The conjunction is sometimes omitted, and some say that there is a distinction between كَذَا وَكَذَا and كَذَا كَذَا; e. g. عَلَىٰ كَذَا كَذَا بِرَهْمًا means,

according to them, *I owe him so and so many dirhams*, from 11 to 19, whereas *كَذَا وَكَذَا بِرَهْمًا* means at least 21 *dirhams*.

f. An act expressed by a *nomen verbi*, with which another act, expressed by a finite tense, is compared; as *قَتَلُوهُ قَتْلَ* they killed him in the same way as his son killed their brother 'Amr; *عَذَّبَ زَيْدًا تَعَذِّيبَ إِسْمَاعِيلَ أَبُو زَيْدٍ* he tortured Zēid just as 'Ismā'īl, Zēid's father, had tortured him; *وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ عَلَيْهِمْ أَجْلُهُمْ* and if God should hasten evil upon men, as they would fain hasten good, verily their end (death) would be decreed. For this accusative may be substituted *كَ* with the genitive of the *nomen verbi*, or *كَمَا* with a finite tense of the verb; e.g., in the first example, *كَمَا قَتَلَ أَبْنَهُ* or *كَقَتَلَ أَبْنَهُ*.

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed before its subject and put in the accusative, the subject being left in the nominative (see §. 73). For example: *وَلَّى تِمْرَلَنْكُ مَكْسُورًا أَوْ ائِلَّهُ وَمَذْعُورًا وَأَخِرَهُ* (Tamerlane) turned his back, after his van had been broken and his rear struck with panic; *هُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ* He it is who produceth gardens and the date-palm and various kinds of fruit.

with trellises for vines and without them, and the palmtrees and the grain, with their various edible fruits (كَانَنَا = مُخْتَلَفًا أَكَلَهُ) سَاغِسِلُ عَنِّي الْعَارَ بِالسَّيْفِ جَالِبًا عَلَى قَضَاءِ اللَّهِ ; (أَكَلَهُ مُخْتَلِفًا وَإِنْ = جَالِبًا عَلَى) I will wipe away my disgrace with the sword, let God's decree bring upon me what it may (جَالِبًا in rhyme for جَلَبَ عَلَى).

b) The Prepositions.

46. The prepositions all originally designate relations of place (local relations), but are transferred, first, to relations of time (temporal relations), and next, to various sorts of ideal relations, conceived under the figure of the local relations to which they correspond. — They are divided into *simple* and *compound*. — The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it. (Gr. πρὸς, with γιν : from, ἐκ : at, εἰς : to)

47. The prepositions which indicate motion proceeding from or away from a place, are مِنْ (ex) out of, from, and عَنْ (ab) away from.

REM. In Hebrew and Aramaic ע supplies the place both of מִן and עַן.

48. مِنْ (with pronominal suffixes مِّنِّي, مِنَّا, مِنْكَ, مِنْهُ) designates :—

a) The *local point of departure*, departure from a place ; as
 سَقَطَ مِنْ يَدِهَا it fell from her hand ; سَبَّحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ (I declare) the glory of Him who transported His servant by night from the sacred Temple (at Mèkka). Hence it is connected with verbs which convey the idea of separation, departure, holding oneself or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like ; as هُوَ الْحِصْنُ يُنْكِي مِنْ جَمِيعِ الشَّدَائِدِ this is the fortress which preserves (us) from all calamities ; أَعُوذُ بِاللَّهِ مِنْ أَعْدٍ بِاللَّهِ مِنْ أَعْدٍ I take refuge with God (pray God to preserve me) from covetousness ; الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ the world holds (us) back from good. Hence too its use to signify, on the one hand, by or through, as دَخَلَ مِنَ الْبَابِ he came in by, or through, the door ; أَبْرَاجُهَا الَّتِي يَتَرَقَّى الْمَاءُ مِنْهَا its towers through which the water ascends ; إِذَا نُظِرَ إِلَى الشَّمْسِ وَالْقَمَرِ مِنْ فَتْحِ السَّحَابِ when we look at the sun and moon through an opening in the clouds ; and, on the other hand, in place of, instead of (= بَدَلَ), as أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ are ye contented with the life of this world instead of the next ? وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth ; وَلَمْ تَذُقْ مِنْ

صَوْنُ صَوْنُ
الْبَقُولِ الْفَسْتَقَا and she had not tasted the pistachio-nut instead of (common) vegetables.

b) The temporal point of departure, the point at which an act or state has commenced; as عَبَدَ اللَّهَ مِنْ شَبَابِهِ he served God from his youth; وَقْتُ التَّعَلُّمِ مِنَ الْمَهْدِ إِلَى اللَّحْدِ the time of learning extends from the cradle to the grave; خُيِّرَ مِنْ أَرْوَاقِ خَيْرٍ مِنْ أَرْوَاقِ they have been chosen from the times of the battle (lit. day) of Halīma.

REM. a. The Arab grammarians say that مِنْ when used in the above significations, is employed لِابْتِدَاءِ الْغَايَةِ فِي الْمَكَانِ وَالزَّمَانِ to denote the commencement of the limit in place and time, or simply لِابْتِدَاءِ to denote the commencement.

REM. b. The tribe of Hudail used مَتَى in these senses as well as مِنْ e.g. أَخْرَجَهَا مَتَى كُمَيْدٍ he brought it out of (مِنْ) his sleeve; شَرِبْنَ بِمَاءِ الْبَحْرِ ثُمَّ تَرَفَعَتْ مَتَى لُجَجٍ خَفِيرٍ لَهْنٍ نَشِيجٍ they (the clouds) drank of the sea-water, then they rose from (مِنْ) the dark-green flood with the sound of the storm.

c) The causal point of departure, the origin and source of a thing; as ذَلِكَ مِنْ نَبَأٍ جَاءَنِي this is in consequence of information that reached me; فَرَقَفَ يَتَعَجَّبُ مِنْهَا and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it); مِمَّا خَطَبَاتِهِمْ أَغْرَقُوا they were drowned

because of their sins (the particle مَا is merely expletive and does not interfere with the government of مِنْ) يَغْضَى حَيًّا; وَيَغْضَى مِنْ مَهَابَتِهِ he is silent out of modesty, and others are silent through fear of him. Hence its use after verbs meaning to sell and to give in marriage, as بَاعَ, وَهَبَ, زَوَّجَ; e. g. بَاعَ يَعْثُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُ فَرَسًا he sold to him a horse; زَوَّجَ سَرَاوِيلَ I sold to the Apostle of God a pair of trousers; زَوَّجَ إِسْمَاعِيلُ ابْنَتَهُ مِنْ ابْنِ أَخِيهِ الْعِيسَى بْنِ إِسْحَاقَ Ishmael gave his daughter in marriage to his nephew, Esau the son of Isaac.

REM. a. The grammarians say that مِنْ is used in this case لِلتَّعْلِيلِ to assign the reason.

REM. b. In speaking of persons مِنْ أَجْلِ, on account of, is always used instead of مِنْ, and often too in other cases; as أَلْتَبْكِي مِنْ أَجْلِهَا she on whose account, or for whose sake, thou weepest; نَعَارَ ثُمَّ عَارَ ثُمَّ عَارَ شَقَاءُ الْمَرْءِ مِنْ أَجْلِ الْغَنَامِ it is a threefold disgrace for a man to be in misery on account of (for want of) food; مِنْ أَجْلِ كَلَامِهِ because of what he said.

d) The distance from a place, person, or thing, particularly after words which signify proximity, such as قَرَبَ or دَنَا to be near, قَرِيبَ near, &c. (compare Lat. prope ab eo; Fr. près

de lui, rapproché de lui); e.g. قَرَبَ الْجَيْشُ مِنْهُمْ *the army was near them*; دَنَا إِلَى دَنَا مَنِيَّ *he was not far from me* (دَنَا إِلَى would mean *he came up close to me*); يَنْبَغِي لِطَالِبِ الْعِلْمِ أَنْ لَا يَجْلِسَ قَرِيبًا مِنَ الْأَسْتَاذِ *it behoves the student not to sit near, or close to, the teacher.*

e) The difference between two persons or things which are contrasted or compared with one another; as هَلْ تَعْرِفُ الْبَيِّدَ وَاللَّهُ يَعْلَمُ *dost thou know the good from the bad?* وَاللَّهُ يَعْلَمُ *but God knows him that dealeth foully from him that dealeth fairly*; أَيْنَ أَنْتَ مِنْ نُوحٍ وَطُولِ عُمُرِهِ *what a difference there is between thee and Noah in length of life! lit. where art thou from Noah and his length of life?* Hence the use of مِنْ after comparative adjectives; as هُوَ أَفْضَلُ مِنِّي *he is more excellent than I*; نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ *we are more deserving of (or have a better right to) the kingdom than he.*

REM. a. If an object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as النَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِأَبَائِهِمْ *people are more like the time in which they are born then they are like their fathers*; هُمْ أَكْثَرُ لِكُفْرِهِمْ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ *they were nearer unbelief on that day than belief*; أَنَا مِنْكُمْ عَلَى الْعَرَبِ أَخَوْفٌ مِنِّي مِنَ الْعَرَبِ عَلَيْكُمْ *I have more fears of injury to the Arabs by you than I have of injury to you*

by the Arabs ; وَلَآنَا أَمُّ بِيْرَاجٍ رَّسُولُ اللَّهِ مِنِّي بِبِرَاجِي and verily I was more concerned about the wounds of the Apostle of God than I was about my own wounds ; أَنَا أَمِيلٌ إِلَى كَوْنِهَا مِنْ هَذَا الْأَمَلِ مِنِّي إِلَى كَوْنِهَا مِنْ ذَوَاتِ النَّوْنِ I am more inclined to its being (derived) from this root than I am to its being (derived) from (one of) those which contain the letter n. — Sometimes, in a less careful style of speaking or writing, the preposition مِنْ is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects ; as حَارٌّ يُقَاتِلُهُمْ بِالْعَمَّا أَقْوَى مِنْ he began to fight them with the stick more sturdily than with the weapons (for أَقْوَى مِنْهُ بِالسَّلَاحِ) ; (أَقْوَى مِنْهُ بِالسَّلَاحِ) عَلَى أَنَّ الظُّلْمَ مِنْكُمْ أَقْبَحُ مِنْ غَيْرِكُمْ because wrong proceeding from you is worse than from others (for أَقْبَحُ مِنْهُ مِنْ غَيْرِكُمْ) . — مِنْ with its complement is sometimes omitted ; e. g. اللَّهُ أَكْبَرُ God is most great, lit. God is greater مِنْ غَيْرِهِ than any other being ; اللَّهُ أَعْلَمُ God knows best, lit. God knows better مِنْ غَيْرِهِ than any other being ; إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا بَيْتًا verily He, who reared the Heavens, hath built for us a house, the props (or pillars) of which are more glorious and taller, scil. مِنْ بَيْتِكَ than (those of) thy house, or مِنْ كُلِّ بَيْتٍ than (those of) every (other) house.

REM. b. When thus used أَفْضَلُ is invariable in form ; as هَذِهِ أَفْضَلُ الْحُرَّتَانِ أَفْضَلُ مِنْ HIND (a woman) is better than Zèinèb ; مِنَ الْأَمْتَيْنِ the two freeborn women are better than the two female slaves ; مِنَ الْجَاهِلَةِ the learned are better than the ignorant ;

الْمُؤْمِنَاتُ أَفْضَلُ مِنَ الْكَافِرَاتِ *the (female) believers are better than the unbelievers.*

REM. c. مِنْ with its complement is occasionally placed in poetry before the comparative adjective; as زِدَتْ مِنْهُ أَطْيَبُ *nay, what she gave (us) as provision was (even) sweeter than it (honey);* لَا شَيْءَ لَا شَيْءَ *nothing is lazier than they;* فَاسْمَاءٌ مِنْ تِلْكَ الطَّعِينَةِ أَمْلَحُ *then 'Asmā is more beautiful than that woman.* In prose this inversion takes place only with an interrogative pronoun or a word in the construct state before an interrogative pronoun; as مَنْ أَنْتَ خَيْرُ *than whom art thou better?* مَنْ أَبِي إِيَّاهُمْ أَنْتَ أَفْضَلُ *than the father of which of them art thou better?*

REM. d. In the other Semitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. מִן, Aram. מִן, Eth. ለ or ለ፡፡

f) The relation which subsists between the part and the whole, the species and the genus, the material and the article made of it; as عِلْمُ الطَّبِّ سَبَبٌ مِنَ الْأَسْبَابِ *the science of medicine is one of the professions;* وَمَنْ تَعْظِيمِ الْعِلْمِ تَعْظِيمِ الْكِتَابِ *and respect for the book is a part of the respect due to science;* الْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ *man is compounded of soul and body;* وَرَأَى أَنَّ الْحَيَوَانَ وَالنبَاتَاتِ لَا تَلْتَمِ حَقَائِقُهَا إِلَّا مِنْ مَعَانٍ *and he saw that the natures of animals and plants are*

compounded of numerous elements ; فَصَبَّ عَلَيْهِ لَعْدَمُ الْأَلَاتِ and it was difficult for him, because of the want of instruments, and because those (which he had) were made only of stones and reeds ; الَّذِي خَلَقَكُمْ مِنَ الذِّى خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ who hath created you of one soul.

REM. a. When **مِنْ** precedes a definite noun, especially in the plural, it often indicates an indefinite quantity or number, = شَيْءٌ or بَعْضٌ ; as شَرِبْتُ مِنَ الْمَاءِ I drank some of the water ; أَخَذَ مِنَ الدَّنَائِرِ he took some of the dinars ; قَدْ أَرَأَيْتُمْ مِنْ آيَاتِهِ he has already shown you some of his signs. Compare in French *de* with the article, as *du lait*, "some milk." We here see the nominal origin of **مِنْ**, which is clearly a substantive, meaning a part or portion.

REM. b. After negative particles, and after interrogatives put in a negative sense, **مِنْ** prefixed to an indefinite noun means none at all, not one ; as مَا جَاءَنِى مِنْ رَجُلٍ, or مِنْ أَحَدٍ, no one came to me ; مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ there hath come to us no bearer of good news and no warner ; لَا يَأْتِينِى مِنْ أَحَدٍ let no one come to me ; مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ you have no god but Him ; مَا لَهُمْ مِنْ نَاصِرِينَ they have no helpers (= لَا رَجُلَ لَهُمْ) ; لَا فِى الدَّارِ مِنْ رَجُلٍ (نَاصِرِينَ لَهُمْ) ; هَلْ مِنْ مَزِيدٍ (فِى الدَّارِ) is there any addition or increase ? هَلْ مِنْ خَالَتِى is there any creator but God ? هَلْ تَحْسِبُ مِنْهُمْ أَحَدًا dost thou perceive any one of them ? هَلْ لَنَا مِنَ الْأَمْرِ شَيْءٌ have we any portion of that thing ? With **مِنْ أَحَدٍ** compare the Hebrew מֵאֶחָד, Levit. iv. 2, Deuter. xv. 7.

REM. c. When مِنْ indicates a part of a whole, it is said to be used لِلتَّبْعِيضِ to indicate division into parts; when it indicates the parts of which a whole is composed, لِلتَّرْكِيْبِ to indicate composition.

g) The definition or explanation of a general or universal by a special or particular, the latter being one of several objects that go to make up the former; as وَكَذَلِكَ يُفْتَرَضُ عِلْمُ أَحْوَالِ and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God), and repentance, and fear (of Him); فَتَصَفَّحَ جَمِيعَ الْأَجْسَامِ الَّتِي فِي عَالَمِ الْكَوْنِ وَالْفَسَادِ مِنَ and he examined all the bodies which there are in this world of existence and decay, both animals, plants, and minerals; كُلُّ مِنْ هَابِيلَ وَقَابِيلَ both (of them), Abel as well as Cain; إِخْوَانُنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ these brethren of ours, the 'Anṣār (or Helpers of the Prophet); لَا يَحْصُلُ their object, namely learning, is not attained; فَاجْتَنِبُوا الرَّجْسَ مِنَ الْأَوْثَانِ therefore avoid the abomination of idols; وَالْعَرَبُ لَا تَنِيْتُ مِنْهُ الْأَسَدُ I encountered in him a lion; وَتَحَذِفُ هَذَا الْفِعْلَ مِنَ قَالٍ وَيَقُولُ and the Arabs omit this verb kāla yaḳūlu. In this way مِنْ is constantly used after the

indefinite pronoun مَا, *what, whatever*, which cannot be construed with a genitive; as مَا ذَهَبَ مِنَ الْمَالِ *the money which has been spent*; مَا تَنْفِقُوا مِنْ خَيْرٍ يَرْفَعُ إِلَيْكُمْ *whatever ye lay out in charity, shall be amply made up to you*; مَا يَفْتَحُ اللَّهُ لِلنَّاسِ *the mercy which God sendeth forth for man, none can keep back*.

REM. a. In the language of the grammarians, مِنْ is here used لِتَبْيَانٍ, or التَّبْيِينِ, *to make clear or explain*, or لِتَبْيَانِ الْغَيْبِ *to explain the genus*.

REM. b. مِنْ is used in vulgar Arabic, like ܫܚ in Syriac and አገዛዝ in Æthiopic, to indicate the agent in connection with the passive voice of a verb; as لَا يَطْلُعُ بَعْدَ شَيْءٍ إِلَّا لِأَن يَطْرَحَ خَارِجًا وَيُدَاسَ *it is good afterwards for nothing but to be thrown out and trodden under foot by men*, instead of وَيُدوسُهُ النَّاسُ.

49. عَنْ (with pronominal suffixes عَنْكَ, عَنْهَا, عَنْهُ) designates distance from, motion away from, departure from a place or from beside a person; as جَلَسَ عَنْ يَمِينِهِ *he sat at (a certain distance from) his right hand*; رَمَى السَّهْمَ عَنْ الْقَوْسِ *he shot the arrow from the bow*; سَافَرَ عَنِ الْبَلَدِ *thy departure from the town*; حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَالْإِعْرَاضِ عَنْهُ *that thou mayest not be compelled to leave him and turn away from him*. Hence it is used :—

a) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e.g. fighting or paying) for or in behalf of another. For example:

عَنِ الْهَرَبِ عَنْ قَضَاءِ اللَّهِ نَحْ غَيْرِ مُمَكِّنٍ *it is impossible to flee from the decree of God Almighty*; تَنَجَّ عَنْ الْقَبِيحِ *avoid what is disgraceful*; يَنْبَغِي أَنْ يَجْتَنِبَ عَمَّا يَضُرُّهُ *it is necessary that he should avoid what injures him*; يَنْبَغِي أَنْ يَصْبِرَ عَمَّا تَرِيدُهُ نَفْسُهُ *it is necessary that he should patiently abstain from what his soul desires (his passions desire)*; تَبَرَّاتُ عَنْ وَلَائِهِمْ *I am free from all connection with them (as client)*; يَخْلُصُ عَنْ عَذَابِ الْآخِرَةِ *he is saved from punishment in the next world*; أَطْعَمَهُ عَنِ الْجُوعِ *he fed him (to save him) from hunger*; كَسَاهُ عَنِ الْعُرَى *he clothed him (to save him) from nakedness*; أَلْتَهَى عَنِ الْمُنْكَرِ *the prohibition of what is wicked*; يَنْوِبُ عَنِّي *he acts as my deputy*; يُقَاتِلُ عَنْهُ *he fights for, or to protect, him*; لَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ *do not contend, or plead, for those who act wrongly to themselves*; لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا *(one) soul shall not make satisfaction for (another) soul at all*; حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا *he paid so and so many dirhams in his stead, lit. he bore, or took upon himself, for him.*

b) After verbs denoting uncovering, laying bare, opening,

revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative.

For example: ^{لَوْ كُشِفَ عَنِّي سِتْرُ الدُّنْيَا} if the veils of this world were removed from me (from before my eyes); ^{إِنْ كُنْتَ تَبْنِي شَاهِدًا يُخْبِرُ عَنِّ} the mounds which were laid open so as to disclose chambers; ^{إِنْ كُنْتَ تَبْنِي شَاهِدًا يُخْبِرُ عَنِّ} if thou wantest a witness who can inform thee regarding what is hidden; ^{سَأُنَبِّئُكَ عَنْ مَجْمُوعِهِمَا} I will tell thee about all of them; ^{هَذَا سَوَالٌ سَلِلَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاجَابَ عَنْهُ} this is a question about which the Apostle of God was questioned, and he gave an answer to it; ^{وَجَدَ عَنْهُ إِلَى الْأَنْدَلُسِ أَبُو} his father sent to Spain to look for him; ^{فَسَالَهُمْ عَنِّي وَقَالَ وَجِّهُوا عَنْهُ} and he asked them about me and said, Send to look for him; ^{فَقَصَدَتْ} and they made for the arsenals to look for arms; ^{كَأَنَّمَا تَبَسُّمٌ عَنْ لَوْلُوٍ مِنْضِدٍ أَوْ بَرْدٍ} she smiles so as to display (teeth like) strung pearls or hailstones (in whiteness).

c) After verbs denoting abandonment or neglect, and the ability to dispense with (عَنْ) one thing because of the possession of another (بِ); because in them is implied the notion of turning away (أَعْرَضَ). For example: ^{يَتَبَنَّى} ^{لِلْإِنْسَانِ أَنْ لَا يَغْفَلَ عَنْ نَفْسِهِ} a man must not be neglectful

لِي فِي طَلَابٍ وَهُوَ غَنِي عَنْهَا he does not require it ; الْعِلْمُ غَنَى عَنْ غِنَاءِ الْغَانِيَاتِ I find in study such contentment that I can dispense with the singing of women ; أَغْنَى بِحِلَالِكَ عَنْ حَرَامِكَ وَأَكْفَى بِفَضْلِكَ عَنْ سِوَاكَ satisfy me with what Thou allowest, so that I may be able to dispense with what Thou forbiddest, and suffice me with Thy goodness, so that I may not have occasion for any other but Thee. Similarly : شَغَلَهُ ذَلِكَ عَنِ الْفِكْرِ فِي كُلِّ شَيْءٍ إِلَّا فِيهِ occupied him so that he could not think of anything but it ; بِي حَصْرٍ عَنْ ذِكْرِ كُلِّ الْمَنَاقِبِ I am unable to mention all the virtues ; إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي I have loved the good (of this world) so as to neglect all thought of my Lord ; يَبْخُلُ عَنْ نَفْسِهِ he is so stingy as to deny himself every thing.

d) After verbs signifying to leave one behind or to surpass one ; as لَا أَفْضَلُ عَنْكَ thou dost not surpass me in anything. Hence the expression فَضْلًا عَنْ not to mention, much more or much less (according to the context) ; as فَتَبَيَّنَ لَهُ فِي أَقَلِّ الْأَشْيَاءِ الْمَوْجُودَةِ فَضْلًا عَنْ أَكْبَرِهَا مِنْ أَثَارِ الْحِكْمَةِ مَا قَضَى مِنْهُ كُلُّ الْعَجَبِ and there became manifest to him in the smallest of existing things, not to mention (and much more in) the largest of them, such traces of wisdom as set him in the greatest

astonishment ; *لَا يُوجَدُ فِي الشَّامِ بِأَسْرَها فَضْلًا عَنْ صَفَدَ* it is not found in the whole of Syria, not to mention (much less in) Safed. Hence too the use of *عَنْ* in comparisons (like *مِنْ*, §. 48, e) ; as *أَيْنَ أَنْتَ عَنِ الْبَيْتِ النَّدْرِ الْجَامِعِ لِمُشَبَّهَاتِ الثَّغْرِ* where art thou (where are thy verses) in comparison with this rare verse, which contains all the things wherewith the mouth can be compared ? *تَعَالَى عَمَّا يُشْرِكُونَ* He is exalted above whatever (gods) they join (with Him).

e) *عَنْ* also indicates the source from which something proceeds ; as *رَضِيَ عَنْهُ* he was satisfied with him, was gracious to him ; *لَا نَفْعُ هَذَا عَنْ قَوْلِكَ* we will not do this at your word (as it were, setting out from your word, moved by your authority) ; *كَانَتِ الْيَهُودُ لَا تَسْكُنُ مَدِينَةَ مَرَّاكُشَ عَنْ أَمْرِ أَمِيرِهَا* the Jews did not dwell in the city of Marrêkus (Morocco) by the order of its governor. Hence it shows α) the authority for any statement, tradition, or the like ; as *حُكِيَ عَنِ الشَّافِعِيِّ* it is related on the authority of *Šāfi'î* ; *وَكَانَ اسْتَأْذَنَّا يَحْكِي* and our teacher used to narrate on the authority of a certain shèikh ; *حَدِيثٌ مَحْمُودٌ عَنْ رَسُولِ اللَّهِ* an authentic tradition of the Apostle of God ; *وَعَنِ النَّبِيِّ أَنَّهُ قَالَ* and it is told of the prophet that he said ; and β) the cause from which an effect proceeds as its source ; as *الْأَرْزُ*

مَا هَلَكَ أَمْرُهُ that which necessarily follows from it; عَنْ مَشُورَةٍ no one ever perished through asking advice (of others).

f) Lastly, عَنْ is used of time as equivalent to بَعْدُ after; as لَتَرَكِبَنَّ طَبَقًا عَنْ طَبَقٍ ye shall encounter (or experience) state after state; كَمَا قَدْ نَمَّ عَنْ صَدَا الْحَسَامِ فَرْنَدُهُ as the temper of a (good) sword betrays itself (even) after it has become rusty; عَنْ قَرِيبٍ يَكُونُ كَثِيرًا in a short time it will be much; عَنْ قَلِيلٍ after a little while (where مَا is redundant, as in an example in §. 48, c).

REM. a. Observe the phrases: مَاتَ عَنْ ثَمَانِينَ سَنَةً he died aged eighty; مَاتَ عَنْ وَلَدٍ صَغِيرٍ he died leaving a young child; قُتِلُوا عَنْ آخِرِهِمْ they were slain to the last man.

REM. b. Because of their being related in meaning, مِنْ and عَنْ are sometimes used indifferently; for example, after مَنَعَ to hinder, اجْتَنَّبَ to avoid, بَرِيَ free from, clear of, and the like. Compare §. 48, e, with §. 49, d.

REM. c. عَنْ is sometimes used as an indeclinable noun, signifying side, which is its original meaning; e. g. عَنْ يَمِينِهِ وَشِمَالِهِ on his right and his left; إِذَا مَا جَعَلْتُ السَّيْفَ مِنْ عَنْ شِمَالِيَا when I place the sword on my left side (شِمَالِيَا in rhyme for شِمَالِي, شِمَالِي). Compare يَمِينُ, يَمِينِ, يَمِينًا.

REM. d. According to the grammarians, عَنْ is used لِّلْبَعْدِ وَالْجَوَازَةِ to express distance from anything and passing away from it.

50. The prepositions which indicate motion to or towards a place, are إِلَى *to*, حَتَّى *up to*, and لِ *to*.

51. إِلَى (with pronominal suffixes إِلَيْكَ, إِلَيْهِ) is opposed (مُعَارِضَةً) to مِنْ and عَنْ; as مِنَ الْمَهْدِ إِلَى اللَّحْدِ *from the cradle to the grave*; سِرْتُ مِنَ الْبَصْرَةِ إِلَى بَغْدَادَ *I went from El-Basra to Bagdād*; انْقَطَعَ عَنْهُ *he severed himself from him, abandoned his cause*, but انْقَطَعَ إِلَيْهِ *he was devoted to his cause*; اِلْيَكَ عَنِّي *stand off!* (see the end of the section). It signifies:—

a) Motion to or towards a place; as جَاءَ إِلَى الْمَدِينَةِ *he came to the city*; سَبَكَانَ الَّذِي أُسْرِى بَعْدَهُ لَيْلًا مِنَ الْمَسْجِدِ *the Temple which is most remote (at Jerusalem)* (see §. 49, a) إِلَى الْمَسْجِدِ الْأَقْصَى

b) Transferred to time, the point up to which something lasts or continues; as صُمْتُ إِلَى الْمَغْرِبِ *I fasted till sunset*; تُخَبِّرُنَ مِنْ أَزْمَانٍ يَوْمٍ حَلِيمَةٍ إِلَى الْيَوْمِ قَدْ جُرِبْنَ كُلَّ التَّجَارِبِ (see §. 49, b) *down to the present day (and) have been tested with every sort of test*; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَمَةِ *a part of my people shall not cease to hold fast the truth till the day of the resurrection*. It occurs in a

somewhat different sense in the phrase لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ
He will certainly assemble you to the day of the resurrection
(for it).

REM. In these two cases إِلَى is used لِانْتِهَاءٍ to designate the limit of the act.

c) إِلَى also shows that one thing is added to another (لِلْمَصَاحِبَةِ), and hence we find it construed with زَادَ to increase, augment; as هَذَا إِلَى هَذَا add this to that; لَا تَأْكُلُوا أَمْوَالَهُمْ لَا تَأْكُلُوا أَمْوَالَهُمْ do not devour their substance in addition to your own; زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ they have added knowledge to the knowledge they (already) possessed.—It is also construed with adjectives of the form أَفْعُلُ and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see §. 34, rem. a); as مَحَبُّوبٌ, حَبِيبٌ, dear; أَحَبُّ dearer; بَغِيضٌ hated, hateful; أَبْغَضُ more hateful. — It is used too with قَرِيبٌ near, and similar words, in so far as they convey the idea of approach or approximation, opposed to بَعِيدٌ عَنْ far from, e. g. فَانْهَ أَقْرَبُ إِلَى التَّعْظِيمِ for this comes nearer to reverence; whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with مِنْ (§. 48, d). — Finally, notice the phrases: إِلَى غَيْرِ

ذَلِكَ, lit. on to other than this, and إِلَى آخِرِهِ (contracted إِلَيْهِ), to the end of it, i.e. *et cætera*; إِلَيْكَ, lit. to thyself! and إِلَيْكَ عَنِّي, lit. to thyself from me! = تَنَحَّ stand off! هَذَا إِلَيْهِ, scil. مَفْرُوضٌ or مُسَلَّمٌ, this is committed or entrusted to him.

52. إِلَى differs from إِلَى in indicating motion towards and at the same time arrival at an object, whether this object be actually touched and included or not; whereas إِلَى merely implies the motion towards an object, whether this be arrived at or not; as هِيَ سَلَامٌ حَتَّى مَطْلَعِ الْفَجْرِ it is peace till the break of day; نِمْتُ الْبَارِحَةَ حَتَّى الصَّبَاحِ I slept last night till it was morning; أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا I ate the fish to its (very) head; لَيَسْجُنُهُ حَتَّى حِينٍ they would imprison him for a (certain) time. However, when مِنْ and إِلَى are used in opposition to one another to designate the terminus a quo and terminus ad quem, إِلَى necessarily includes the idea of reaching the object (§. 51, a, b). Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of إِلَى is naturally modified thereby; as اِنْتَهَيْتُ إِلَيْهِ I came up to him; اِلْتِهَامًا إِلَيْهِ the attaining to it. That حَتَّى does not necessarily

include the object reached or attained is evident from its being occasionally used to indicate *exceptions*, like the German *bis auf*.

REM. a. **حَتَّى** is scarcely ever used with pronominal suffixes; as **يَلْقَى أَنَا فَتَى حَتَّى بَابَنَ أَبِي زَيْادٍ** *no, by God, men will never find a man (coming) up to thee, O 'Ibn 'Abi Ziyād*; **أَتَتْ حَتَّى تَقْعُدَ كُلَّ فَجٍّ** *she has come to thee, making for every mountain-pass.*

REM. b. The grammarians, when they wish to make a distinction, say that **إِلَى** is used **لِلْإِنْتِهَاءِ**, to designate the limit (of the act), whilst **حَتَّى** is employed **لِلْغَايَةِ** or **لِلْإِنْتِهَاءِ الْغَايَةِ**, to designate the attainment of the extremity or utmost limit.

REM. c. When **حَتَّى** is a simple copulative particle (**حَرْفُ عَطْفٍ**, or **عَاطِفٌ**, or **لِلْعَطْفِ**), in the sense of *even*, it exercises, like the other copulatives (such as **و**, **ف**, and **ثُمَّ**), no independent influence upon the following noun, which remains under the same government as the preceding one; e. g. **الْحَجَّاجُ حَتَّى الْمَشَاةِ** *the pilgrims have arrived, even those travelling on foot*; **مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءِ** *men have died, even the prophets*; **وَفَارَقُوهُ حَتَّى أَخُوهُ** *and they left him, even his brother*; **أَعْجَبْتَنِي الْجَارِيَةُ حَتَّى حَدِيثِهَا** *the girl pleased me, even her conversation*; **أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا** *I have eaten the fish, even the head of it*; **وَكَانَ يُشَاوِرُ رَسُولَ اللَّهِ مَلْعَمَ مَعَ أَصْحَابِهِ فِي جَمِيعِ الْأُمُورِ حَتَّى** *and the Apostle of God used to consult his companions on all matters, even household affairs.*

REM. d. A dialectic variety of *حَتَّى* is *عَتَّى*, through which it may perhaps be etymologically connected with the corresponding Hebrew word *עַד*.

53. *لِ* (with pronominal suffixes *لِي*, *لَكَ*, *لَهُ*) is etymologically connected with *إِلَى*, and differs from it only in this, that *إِلَى* mostly expresses concrete relations, local or temporal, whilst *لِ* generally indicates abstract or ideal relations. Hence *لِ* is rarely employed *لِلْإِنْتِهَاءِ* (see §. 51, b, rem.); as *كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى* each (of them) travels to an appointed goal. Its principal use is to show the passing on of the action to a more distant object, and hence it corresponds to the Latin or German *dative*; but it may also express the relation of the action to a nearer object, and so stand in place of the *accusative* (compare §§. 29, 31, 33, 34). Hence *لِ* indicates:—

a) The simple relation of an act to the more distant object; as *وَهَبَهُ لَهَا* he gave it to her; *قَالَ لَهَا* he said to her; *عَبَّ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً* give me from Thyself good descendants; *وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا* and God hath made for you wives of yourselves (of your own race).

REM. a. After the middle forms of the verb, *لِ* often expresses the yielding oneself up to the action of another or to the effect of a thing; as *جَرُّوا لَهُ الْخَظِيرَ مَا أَتَجَرَّ لَكُمْ* pull his (the camel's) leading-

rein as long as it can be pulled by you ; أَخَذَعَنَا بِاللَّهِ أَخَذَعَنَا لَهُ if any one deceives us with God (i. e. with a pretence of devoutness), we let ourselves be deceived by him.

REM. b. Some grammarians say that the لَامُ الْجَرِّ, or preposition ج, is used in this case لِلتَّعْدِيَةِ, to express the passing on of the action ; but others consider that it is here employed لِلتَّيْلِيكِ and لِشَيْءٍ التَّيْلِيكِ, to signify the giving possession (of something) or the like, and restrict the term لِلتَّعْدِيَةِ to the cases laid down in §§. 29, 31, 33, and 34.

b) The dative α) of possession ; as الرَّجُلُ مِنْ لَهُ رَأْيٍ the man is he who has a right opinion or a correct judgment ; الْحَمْدُ لِلَّهِ praise belongs to God ; أَنَا لِلَّهِ we are God's ; السَّرجُ لِلْفَرَسِ the saddle belongs to the horse ; whence it is used to indicate the author of a proverb, poem, &c. ; as كَمَا قِيلَ لِمُحَمَّدٍ بْنِ الْحَسَنِ as has been said by Muḥammad 'iln El-Ḥasan ; أَنَشِدَ لِبَعْضِهِمْ he recited (a poem) by one of them (the poets) ; أَنَشِدْتُ a poem was recited to me, and I was told it was by 'Alī ; β) of permission ; as فَلَهُ ذَلِكَ then this is allowed him (lit. is to him) ; γ) of advantage, as opposed to عَلَى, which indicates injury ; as الْفَقْدُ مَعْرِفَةَ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا learning is the soul's cognizance of what is for its good and for its hurt.

REM. a. The grammarians say that *لِ*, when it indicates possession, is used *لِلْمَلِكِ* to indicate the right of property, or *لِلْخِصَامِ* to show that something is ascribed to one as his own, or *لِلْإِسْتِقَانِ* to show that he has a right to it. Compare the Hebrew usage, *מִזְמַר דָּוִד* a psalm composed by David; &c.

REM. b. As the Arabs have no verb corresponding to our *have*, they are obliged to express it by the preposition *لِ* with the genitive of the possessor; as *كَانَ لِلْمَلِكِ زُهَيْرٌ مِائَتَا عَبْدٍ* king Zuhair had two hundred slaves; *لَهُ فِي بَغْدَادَ سِتْمِائَةِ صَاحِبِ خَبَرٍ* he had in Bagdad six hundred secret police; *مَا لِي أَبٌ وَلَا أَبْنٌ* I have neither father nor son.

REM. c. *لِ* is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite; e. g. *مَاتَ لِي أَخٌ* a brother of mine is dead; whereas *مَاتَ أَخِي* would mean *my* (it may be, only) brother is dead.

REM. d. In pecuniary transactions *لِ* is used to indicate the creditor, whilst *عَلَى* expresses the debtor; as *لِي عَلَيْكَ أَلْفٌ دِرْهَمٍ* thou owest me (lit. there are to me upon thee) a thousand dirhams.

REM. e. Observe the expressions of admiration: *لِلَّهِ دَرَّةٌ* what a man he is! *لِلَّهِ دَرَكٌ مِنْ رَجُلٍ* what a man thou art! *لِلَّهِ أَبُوكَ* what a man thy father was! *لِلَّهِ أَنْتَ* what a man thou art! *لِلَّهِ الْفَاقِلُ* how beautiful is (the saying of) the poet! (lit. to God belongs his out-flow or emanation, from none other could he emanate; compare Jonah iii. 3, *וַיְנַיֵּחַ הָיִתָּה עִיר נְדוּלָה לְאֱלֹהִים* and Nineveh was a very large city). Remark also such phrases as: *هَلْ لَكَ فِي الشَّرَابِ*

wouldst thou like some wine? هَذَا أَنْ تَعْلُوا هَذَا have ye a wish to do this? أَنْ تُطْعِنِي هَلْ لَكَ أَنْ تُطْعِنِي dost thou wish then to give me some food? where we must supply the substantive رَغْبَةً desire, wish.

c) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as هَامَّ لِمُعَاوَنَتِهِ he arose to help him; ضَرَبْتُهُ لِلتَّادِيْبِ I beat him to correct him; مَا الْعِلْمُ إِلَّا لِلْعَمَلِ science (or theory) is only for the purpose of being applied in practice; طَلَبَ الْجَاءَ he sought the dignity (or office) for the purpose of ordering good; وَلِهَذَا قِيلَ and for this reason it is said; لَأنَّهُ يَضُرُّ because it does harm; عَجِبْتُ لِقَوْلِهِ I wondered at (because of) what he said; وَإِنِّي لَتَعْرُونِي لِذِكْرِكَ هَرَّةٌ and verily a feeling of joy comes over me at remembering thee.

REM. In this case ج is said to be used لِلتَّعْلِيلِ, or لِلْعِلَّةِ, to indicate the cause.

d) After the verb قَالَ, it often indicates the object in reference to which something is said; as وَلَا تَقُولُوا لِمَنْ يُقْتَلُ وَلا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ say not in regard to those who are slain on God's path, They are dead (do not call those who are killed fighting for God's cause, dead); أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ do ye say of the truth, after it has come to you, Is

قَالَ مَسْلَمَةُ بْنُ عَبْدِ الْمَلِكِ يَوْمًا *this magic?* Similarly: *Meslèma, the son of 'Abdu'l-mèlik, said one day to Nosaïb, Didst thou compose a poem in praise of so and so? meaning a man of his family; he said, I did.*

REM. After the interjection يَا, the preposition لَ is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it is said to be used لِلْإِسْتِغَاثَةِ to ask help. If there be only one مُسْتَغَاثٍ or مُسْتَغَاثٍ بِهِ, i. e. person called to aid, the preposition takes the vowel fetha (just as with the pronominal suffixes, vol. I., §. 856, rem. b); as يَا زَيْدُ *O for Zeid! i. e. help, Zeid!* But if there be several, لَ is used with the first alone, and لَ with the rest, unless the interjection be repeated before each name, when لَ is retained throughout; as يَا زَيْدُ وَيَا لَعْمُرُو *help, Zeid and 'Amr!* يَا لِقَوْمِي وَيَا لَأَمْثَالِ *help, old and young!* يَا لَلْكُهُولِ وَلِلشَّبَابِ *help, O my family and ye who are like my family!* If the name of the person against whom aid is required, الْمُسْتَغَاثُ لَهُ or الْمُسْتَغَاثُ مِنْ أَجْلِ, be expressed, it takes لَ (with kèra) before it, as يَا زَيْدُ لِعَمْرُو *help, Zeid, against 'Amr!* يَا لِلنَّاسِ لِلْكَاذِبِ *help, people, against this liar!* If an adjective be annexed to the مُسْتَغَاثٍ بِهِ, it may be put either in the genitive or in the accusative; as يَا زَيْدُ الْكَرِيمِ or الْكَرِيمِ. In the case of the مُسْتَغَاثٍ بِهِ, the vocative termination لا (see §. 38, c) is sometimes used instead of لَ with the genitive; as يَا زَيْدَا لِعَمْرُو *help, Zeid, against 'Amr!* — These expressions are also

employed **لِلْعَجَبِ**, to express surprise, in which case the **مُنْعَبٍ مِنْهُ**, or object that causes surprise, is treated in the same way as the **مُسْتَفَاتٍ بِهِ**; e. g. **يَا لِلْعَجَبِ** O the wonder! **يَا لِلدَّاهِيَةِ** O the misfortune! **يَا لِحُسْرَانٍ طَالِبِيهِ لِنَيْلِ فَضْلٍ مِنَ الْعِبَادِ** but O the disgrace of those who seek it (learning) in order to obtain benefits from men. — Similar forms of expression are **يَا لَكَ**, **يَا لَهُ**, etc., followed by the accus. or, more usually, by the preposition **مِنْ** with the genit. (see §. 44, c, rem. a); as **وَيَا لَهْ مِنْ رَجُلٍ جَاءَنِي رَجُلٌ وَيَا لَهْ رَجُلًا**, there came to me a man, and what a man he was! **يَا لَهَا مِنْ لَيْلَةٍ** O what a happy night! **يَا لَكَ مِنْ خَدٍّ أَسِيلٍ** O what a soft cheek! **يَا لَكَ مِنْ لَيْلٍ** and O what a splendid night! **يَا لَكَ مِنْ قُبْرَةٍ بِمَعْمَرٍ** O happy lark in a meadow! — In all these cases **ل** seems to point out the person or thing, in reference to which the exclamation is uttered, as being the origin and cause of it.

54. The prepositions which indicate rest in a place, are **فِي** in, into, **بِ** at, in, by, with, **مَعَ** with, along with, **كُنْ**, or **لَدَى**, at, with, in the possession of, and **عَلَى** over, above, upon.

55. The preposition **فِي** (with pronominal suffixes **فِيهِ**, **فِيكِ**, **فِيهِ**), on the difference between which and **بِ** see §. 56, indicates:—

a) Rest in a place or during a time and motion into a place, in which latter case it corresponds to the Greek **eis** or the Latin **in** with the accusative; as **فِي الْبَيْتِ** in the

house ; الْمَاءَ فِي الْكُوزِ in this year ; تِلْكَ السَّنَةُ the water is in the jug ; الرِّكْضُ فِي الْمَيْدَانِ the racing is in the mēidān ; وَقَعَ فِي الْبَيْتِ he fell into the well ; يُوَقِّعُهُ اللَّهُ فِي الْكِتَابِ he wrote on the back of the letter ; الرَّسَائِدُ God will cast him into (make him dwell in) the villages ; ادْخُلْ يَدَكَ فِي جَيْبِكَ put thy hand into thy bosom. This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put ; as فِي حَالِ التَّعَلُّمِ in the state of pupilage ; السَّجَاةُ فِي الصِّدْقِ whatever good there is in it ; بَصِيرٌ فِي صِنَاعَتِهِ skilful in his trade ; نَظَرَ فِي الْكِتَابِ he looked into, or read in, the book ; سَعَى فِي حَاجَتِهِ he exerted himself about his business ; دَخَلَ فِي التَّعَلُّمِ he commenced studying ; يَدْخُلُهُمُ اللَّهُ فِي رَحْمَتِهِ God will let them enter into His mercy.

b) فِي is sometimes equivalent in meaning to مَعَ with, or بَيْنَ among ; as اَدْخُلُوا فِي أُمِّ قَدْ خَلَتْ مِنْ قَبْلِكُمْ enter with generations which passed away before you ; أَقْبَلَتْ فِي نِسْوَةٍ she came forward with (some) women of the tribe ; تَوَجَّهَ فِي خَمْسِينَ أَلْفًا he set out with 50,000 men.

c) It indicates the subject of thought or conversation, that in which these move; as *تأمل شهرين في اختيار الأستاذ* reflect two months upon the choice of a teacher; *ينبغي أن تكلم في ذلك* he must meditate upon this; *تكلم في ذلك* he spoke about this (whereas *تكلم بذلك* would mean he spoke this out, he gave utterance to this opinion). Hence it is used in stating the subject of a book or chapter; as *صنف كتابا في الأخلاق* he compiled a book on morals; *فصل في ماهية العلم* a chapter treating of the nature of science; *كتاب النجوم الزاهرة في ملوك مصر والقاهرة* the book of the shining stars, treating of the kings of Miṣr and Ḩl-Kāhira. Similarly: *نهض فيه* he got up (to go and look) for him; *وجهوني فيهما* they sent me to look for them, or to fetch them; *فبعث في السلطان أبي عبد الله* and he sent for the Sulṭān 'Abū 'Abdī 'Uāh.

d) *فِي* is used after verbs signifying desire, like *رغب* and *طمع*, in connection with the object desired; as *من وجد لذة من العلم والعمل به فلم يرغب فيما عند الناس* why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess? *ينبغي أن لا يطمع في أموال الناس* he must not covet people's property. Compare §. 53, b, rem. e.

e) It is employed in the comparison of two objects, governing the thing with which the other is compared; as مَا الْحَيَاةُ مَا عِلْمُكَ فِي بَحْرِهِ إِلَّا قَطْرَةٌ *this life is merely a temporary usufruct, compared with the life to come*; مَا عِلْمُكَ فِي بَحْرِهِ إِلَّا قَطْرَةٌ *thy knowledge is only a drop compared with his ocean*; lit. when put into it, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

f) Lastly, فِي is used to express *proportion* (e. g. length and breadth) and *multiplication*; as طُولُهُ خَمْسُونَ ذِرَاعًا فِي أَرْضِهِ *its length is fifty cubits, by twelve cubits in breadth* (Germ. bei or auf, Fr. sur); مِقْدَارُهَا عَشْرَةُ فَرَاسِجٍ فِي ثَلَاثَةٍ *its size is ten parasangs by the same*; ثَلَاثَةٌ فِي خَمْسَةٍ *three into five or three times five, according to the phrase ضرب ثَلَاثَةً فِي خَمْسَةٍ* *he multiplied one number by another* (lit. struck the one into the other).

REM. فِي is said by the grammarians to be used لِلطَّرْفَةِ, to indicate time and place.

56. بِ (with pronominal suffixes بِى, بِكَ, بِهَا) differs from فِي in this, that فِي, like the Latin and German in, shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds

therefore to the Latin prepositions *prope*, *justa*, *apud*, *ad*, and the German *an* or *bei*. For example : قَرْيَةٌ بِبَابِ الْقَاهِرَةِ a village at (close to or hard by) the gate of *el-Kāhira* ; مَرَرْتُ بِرَجُلٍ I passed by a man ; جَلَسَ بِهِ he sat beside (or by) him ; نَصَرَكُمُ اللَّهُ بِبَدْرِ كَانَ بِالْمَدِينَةِ تَاجِرٌ there was at (or in, Germ. *zu*, Fr. *à*) *el-Medīna* a merchant ; قَرْيَةٌ بِمِصْرَ a town in Egypt ; وَبِيَدِهِ سَيْفٌ with a sword in his hand ; بِهِ دَاءٌ there is in him a disease ; اجْتَنِبْ دَارَنَا بِالنَّهَارِ avoid our house by day (= نَهَارًا) ; وَإِنكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَبِاللَّيْلِ (لَيْلًا) and verily ye pass by them in the morning and at night (= لَيْلًا).

—Hence it is construed with verbs signifying to attach, connect, or adhere to (e. g. لَفَّ, وَصَلَ, لَصِقَ, عَتَقَ), seize, take, or begin (e. g. أَخَذَ, بَدَأَ), ask about, know, or be acquainted with (e. g. سَأَلَ, عَلِمَ, بَصَرَ), flee for refuge to, believe in, and swear by (e. g. عَانَ, أَمِنَ, أَقْسَمَ). For example : رُءُوسُهُمْ لَاصِقَةٌ بِاكتافِهِمْ their heads adhere to their shoulders (and) they have no necks ; لِأَنَّ الدُّودَ يَتَعَلَّقُ بِالثَّمَارِ because the worms stick to the fruit ; وَصَلَ الشَّيْءُ بِالشَّيْءِ he joined the one thing to the other ; بَدَأَ بِالسَّبْقِ he began to study the lesson ; خَذَ بِالْخَطَامِ take hold of the nose-rein ; فَإِنْ تَسَلَّوْنِي بِالنِّسَاءِ فَإِنِّي بَصِيرٌ بِأَدْوَاءِ النِّسَاءِ and if ye ask me about women, truly I am skilful in the diseases

of women ; نَعُوذُ بِاللَّهِ مِنْ سَخَطِهِ *we take refuge with God from His wrath ;* آمَنْتُ بِاللَّهِ الْوَاحِدِ *I believe in the one God ;* بِكَ لَا زُورَ بَيْتِكَ *I swear by God ;* اقْسَمْتُ (حَلَفْتُ) بِاللَّهِ *Thyself (I swear), I will visit Thy house ;* فَلَا بِكَ مَا أَبَالِي *no, by thyself, I care not ;* بِرَأْسِكَ *by thy head !—Hence, too, it is used after إِذَا lo ! see ! introducing a person or thing that comes suddenly into view (إِذَا الْمَفْاجَاةُ or إِذَا الْفَجَائِيَّةُ) ; as* فَلَمَّا تَوَسَّطْتُ الدَّرَبَ إِذَا أَنَا بِصَوْتٍ *whilst he was going along, he suddenly perceived a cloud of dust ;* and after I had got to the middle of the lane, I all at once heard a great noise ; وَكُنْ فِي الْحَدِيثِ وَإِذَا بَضْجَةٌ *and whilst we were talking, a great clamour suddenly arose at the door ;* إِذَا بِرَجُلٍ يُقَالُ لَهُ السَّيِّدُ بَرَكَهٌ قَدْ أَقْبَلَ *behold, a man called the sèiyid Bèraka came forward. Here we must supply the participle of the verb أَحَسَّ to perceive, which is construed with بِ, as, for instance, in the second of the above examples, إِذَا أَنَا مُحْسٌ بِصَوْتٍ عَظِيمٍ. The same remark applies to كَانَ in such phrases as* كَانِي بِكَ تُخَادِعُنِي *it seems to me that thou art trying to deceive me ;* كَانِي بِكَ *methinks I see thee slain ; i. e.* كَانِي بِكَ قَتِيلًا *it is as if I saw thee being let down into the grave ;*

كَانِي أَبْصُرُ بِكَ, or مُحِسُّ بِكَ.—From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as دَخَلَ عَلَيْهِ بِثِيَابِ السَّفَرِ he set out with his household; إِشْتَرَى he came into his presence in his travelling dress; اشْتَرَى he bought the ass together with its bridle. Under this idea are figuratively represented the following relations.

a) The relation between subject and predicate, especially in negative propositions; as أَوَلَمْ يَرَوْا أَنَّ اللَّهَ بِقَادِرٍ عَلَىٰ أَنْ يَحْيِيَ الْمَوْتَى do they not see that God has power to bring the dead to life? أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ is not God sufficient for His servant? لَسْتُ بِعَالِمٍ I do not know; مَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ thy Lord will not deal wrongly with His servants; مَا هُمْ بِمُؤْمِنِينَ they are not believers; وَإِنْ مَدَدْتُ الْأَيْدِي إِلَى الزَّادِ لَمْ أَكُنْ بِأَعْجَلِهِمْ and if hands are stretched out to food, I am not the quickest of them (to do it); فَكُنْ لِي شَفِيعًا يَوْمَ لَا ذُو شَفَاعَةٍ بَمَعْنٍ فَتِيلًا عَنْ سَوَادٍ and be an intercessor for me on the day when no (other) intercessor can avail Sèwād 'ibn Kārib in the least.

b) The relation between the act and its object. α) This is always the case after intransitive verbs, as بَخِلَ بِشَيْءٍ he was stingy of something, opposed to سَمِحَ بِهِ he was liberal of it;

especially such as indicate *motion*, e. g. *جَاءَ*, *آتَى* *to come*, *ذَهَبَ* *to go away*, *سَارَ*, *رَاحَ* *to depart, set out*, *قَامَ*, *نَهَضَ* *to get up, rise*, *سَمَا* *to be high*, &c. These verbs are construed with *بِ* and the genitive of the thing, accompanied by, or in connection with, which one performs the act they denote; and they must be translated into English by transitive verbs. For example: *فَاتُوا بِسُورَةٍ مِثْلِهِ* *then bring (lit. come with) a sūra (chapter) like it*; *ذَهَبَ اللَّهُ بِنُورِهِمْ* *God took away (lit. went away with) their light*; *نَهَضَ بِأَعْيَانِ الْمَمْلَكَةِ* *he took upon him the burden of the government*; *سَمَّا بِهِ* *he lifted it up on high*. β) The same construction is also employed with transitive verbs, not only when they signify motion but in other cases too, and the verbs must then be used absolutely; as *بَعَثَ إِلَيَّ بِهِمْ* *he sent them to me (lit. he performed the act of sending to me in connection with, or by means of, them, using them as the objects through which he realized that act*; *رَمَى بِالسَّهْمِ* *he shot the arrow (from the bow)*; *أَلْقَى بِيَدِهِ إِلَيْهِ* *he gave himself up, or surrendered himself, to him*; *سَوَّاهُ الْمَحَاجِرَ لَا يَقْرَأُ* *dark-eyed (women), who do not read the sūras (the Kor'ān)*. This happens particularly when the transitive verb is used in a *figurative* sense, and the preposition is then called *بِ* *the figurative*; as *كَسَرَ الْعَصَا* *he broke the stick*, but *كَسَرَ بَقْلِي* *he has broken my heart*; *جَبَرَ الْعَظْمَ* *he set the bone*,

but جَبَّرَ بِقَلْبِي *he has comforted my heart*. The relation of the acts of breaking and setting to their objects, in a tropical or spiritual sense, requires a prepositional exponent, as being a less immediate relation than when they are used in their ordinary material sense.

c) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as كَتَبْتُ بِالْقَلَمِ *I wrote with the reed-pen*; قَتَلَهُ بِالسَّيْفِ *he slew him with the sword*; يَرْزُقُهُ اللَّهُ الصَّبْرَ بِبِرْكَةِ دُعَائِهِ *God will grant him patience through the salutary power of prayer to Him*; بِتَوْفِيقِ اللَّهِ حَجَّجْتُ *by God's help I have performed the pilgrimage (to Mekka)*; فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ *and because of wrong done by those who were Jews, we have forbidden them good things, which were allowed them (before), and because of their turning away many (men) from the path of God*; فِيمَا نَقَضُوا *wherefore, because of their breaking their covenant, we have cursed them* (ما redundant, see § 49, f). — Connected herewith is the use of ب with surnames, &c., after عُرِفَ *to be known*; as also after كَفَى *to be enough, to suffice*, with the person or thing that suffices or is enough for one; e. g. حَسَنُ بْنُ عَلِيٍّ الْمَعْرُوفُ بِالْمَرْغِيَانِيِّ *Hasan 'ibn 'Alī, known by the*

name of *el-Margīnānī*; قَرْبَةً تُعْرَفُ بِبَقْوَى a village known by the name of *Bakwā*; كَفَى بِاللَّهِ شَهِيدًا God sufficeth as a witness; كَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ the pleasure of knowledge is a sufficient motive and incentive to a sensible man. — The price of any article is also expressed by the preposition **بِ** after verbs signifying to buy, pay, &c., as being the instrumental means with which the act is performed; e. g. اشْتَرَى قَلَمًا بِدِرْهَمٍ he bought a reed-pen for a dirham; بَعْتُ الثَّوبَ مِنْهُ بِدِينَارٍ I sold the piece of cloth (or the garment) to him (see §. 48, c) for a *dīnār*; وَشَرَوْهُ بِثَمَنِ بَخْسٍ and they sold him for an insufficient (or trifling) price; اشْتَرَوْا الضَّلَالَةَ بِالْهَدَى they have purchased error at the price of truth; لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ theirs is a painful punishment, for having deemed (the prophet) a liar فَلَيِّتْ لِي بِهِمْ قَوْمًا إِذَا رَكَبُوا شَفَوْا الْإِغَارَةَ; (بِكُونِهِمْ = بِمَا كَانُوا) فَلَئِنْ لَمْ يَنْتَهِ عَنِ الرِّجَالِ وَالْخَيْلِ وَالْأَنْعَامِ فَلَيَأْخُذَنَّ بِهِنَّ يَوْمَئِذٍ فَهُمْ لَهُمْ عَذَابٌ أَلِيمٌ would then that I had, instead of them, a tribe who, when they ride (forth), pour down (on their enemies) from every side, mounted on horses and camels (بِهِمْ at the price of them, in exchange for them, = بَدَلَهُمْ).

REM. a. In such phrases as أَبَايَ أَنْتَ وَأُمِّي dear to me as my father and mother, دَدُّنِي dear to me as my father is one whom I love, the preposition depends upon the word مَدْنِي ransomed,

or فُدِيَ may he be ransomed, which is understood, and the literal meaning is: *thou art to be, or shalt be, ransomed with my father and mother, may one whom I love be ransomed with my father.* This is called by the grammarians بَاءُ التَّفْدِيَةِ the ب which expresses ransom; but it is in reality the بَاءُ الثَّمَنِ or ب of price, as used after اشْتَرَى, بَاعَ, &c. (see above, no. c, at the end). In the same way are used بِرُوحِي and بِنَفْسِي. — Observe also the phrase وَنَعِمَتْ فِيهَا *good and well*, as أَجَبْتَ وَأَطَعْتَ فِيهَا وَنَعِمَتْ if thou consentest and obeyest, good and well; مَنْ تَوَضَّأَ لِلْجُمُعَةِ فِيهَا وَنَعِمَتْ مَنْ if one performs the wuḍū' for the Friday, good and well. This is explained, by an ellipse, as equivalent to فِيهِذِهِ الْفَعْلَةِ أَوْ الْفَعْلَةِ يُنَالُ الْفَعْلُ وَنَعِمَتْ الْفَعْلَةُ أَوْ الْفَعْلَةُ هِيَ to practice is excellence attained, and good is the act or practice. Others regard فِيهَا as equivalent to عَلَيْكَ بِهَا, فَعَلَيْكَ بِهَا, etc., *keep thou to it, let him keep to it*, etc. (see §. 59, rem. a); and other words, such as السُّنَّةُ the practice of the Prophet, or الرِّخْمَةُ the ordinance of indulgence, may be supplied according to circumstances.

REM. b. In phrases like مَاتَ قَبْلَ النَّبِيِّ بِقَلِيلٍ (بِيسِيرٍ) he died a little before the Prophet, قَدِمَ بَعْدَ ذَلِكَ بِشَهْرَيْنِ وَأَيَّامٍ he arrived two months and some days after this, ب is the ب of measure, and quite different in meaning from the accusative of time how long: سَافَرَ: سَافَرَ قَبْلِي يَوْمَيْنِ means he travelled for two days before me, profectus est biduum ante me, Germ. *er reiste zwei Tage lang vor mir*, but سَافَرَ قَبْلِي بِيَوْمَيْنِ, he started two days before me, profectus est biduo ante me, Germ. *er reiste zwei Tage vor mir ab*. Observe that ب with its genitive must in this case always be placed after قَبْلَ, بَعْدَ, &c.

REM. c. The preposition *without* is expressed in Arabic by *بِلا* and *بِغَيْرِ*, more rarely by *مِنْ غَيْرِ* and *بِدُونِ*, as well as the simple *دُونَ* (§. 69, f). *بِلا* can be used only with an indefinite substantive, *بِغَيْرِ* with one which is either definite or indefinite; as *سُلْطَانٌ بِلا عَدْلٍ كَنَهْرٌ* a ruler without justice is like a river without water; *جِئْتُ بِلا مَاءٍ* thou art come without (bringing any) provisions; *بِغَيْرِ ضَرُورَةٍ* without necessity; *مِنْ غَيْرِ خِلَافٍ* unjustly; *مِنْ غَيْرِ خِلَافٍ* without controversy; *مِنْ غَيْرِ سَيْفٍ وَدَمٍ مَهْرَاقٍ* without sword and bloodshed. — Compare in Hebrew *בְּלֹא*, *בְּגֵי*, *בְּדֹנִי*.

REM. d. The grammarians denote the various uses of *بِ* by saying that it is used *لِلْإِلْمَانِي* to express adhesion; *لِلظَّرْفَانِي* time and place; *لِلنَّسَمِ* swearing; *لِلْمَصَاحِبَةِ*, or *لِلْمَلَابَسَةِ*, companionship and connection; *لِلنَّقْلِ*, or *لِلتَّعْدِيَةِ*, to render an (intransitive) verb transitive; *لِلْإِسْتَعَانَةِ* to indicate the instrument of whose aid we avail ourselves; *لِلتَّعْرِيفِ*, or *لِلتَّعْلِيلِ*, to express the reason or cause; and *لِلتَّعْرِيفِ*, or *لِلتَّمَنٍّ*, to state the recompense, equivalent, or price given for anything.

57. *مَعَ* (rarely *مَعَّ*) with, along with, indicates association and connection in time or place (*مَكَانُ الْأَصْطِحَابِ أَوْ وَقْتُهُ*); as *سَارَ مَعِيَ* he travelled with me; *جَلَسَ مَعَهُ* he sat with him; *جِئْتُكَ مَعَ* *لَا يَصِحُّ* I came to thee with the rising of the sun; *مَعَ الْجَهْلِ* devotion cannot be real along with (is incompatible with) ignorance; *مَعَ تَكَرُّارٍ مَا تَقْدَمُ مِنْهُ* with the repetition

of that portion of it which went before (repeating at the same time what had been done before); فَرِيَشِي مِنْكُمْ وَهَوَايَ مَعَكُمْ and my substance is from you and my love is with you. Hence it is used to show that a person possesses something or has got it with him; as هَلْ مَعَكَ مِحْبَرَةٌ hast thou got an inkbottle with thee? مَا مَعِيَ دِينَارٌ وَلَا دِرْهَمٌ I have neither dīnār nor dirham (neither gold nor silver) by me. — Sometimes it signifies in addition to, besides; as مَعَ كَوْنِهِ غَرِيبًا in addition to his being (besides his being) a stranger. — More frequently it means notwithstanding, despite, although; as قُتِلَ مَعَ شَجَاعَتِهِ despite his bravery he was killed; لَمْ يَكُنْ أَحَدٌ أَظُنُّ مِنَ الرَّسُولِ وَمَعَ ذَلِكَ no one was more clear-sighted than the Apostle (Muhammad), and notwithstanding this, he was ordered to consult (others); عَجَزَ عَنْ هَدْمِ الْأَهْرَامِ مَعَ أَنَّ الْهَدْمَ أَسْهَلَ مِنَ الْبِنَاءِ he was unable to destroy the pyramids, although it is easier to destroy than to build (compare in English withal; in Heb., וְעִם, e. g. Nehem. v. 18, and בָּ, e. g. Job i. 22, בְּכָל־זֶמֶן, Deut. i. 32, וּבְדִבְרֵי הָהָא, Num. xiv. 11, בְּכָל־הָאֲמֹת, and in Pers., (بَا وَجُودَ and بَا). — Lastly, مَعَ is used in comparisons, and must then be translated into English by compared to, in comparison with; as اَلْخَضِرُ مَعَ وَتَدَ compared with him ʿIḥ-Haḍir, or ʿIḥ-Hiḍr (Elias, the wandering Jew of the Muhammadans), is a

tent-peg, i. e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.

REM. *مَعَ* is, as the Arab grammarians remark, properly the accusative of a noun, signifying *association, connexion*; see vol. I., §. 359. The expression *ذَهَبْتُ مِنْ مَعِهِ*, *I went away from beside him*, is recorded by Sībawèih. — To it corresponds in Hebrew *בְּ*, in Syriac *ܠܝܢܐ*.

58. *لَدَى* (with suffixes *لَدُنِّي*, *لَدُنَا*, *لَدُنْكَ*) or *لَدَى*, also written *لَدَا* (with suffixes *لَدَيَّ*, *لَدَيْكَ*, *لَدَيْهِ*), is a comparatively rare word, signifying *beside, near, at or by, in the possession of* (Lat. *apud*, Fr. *chez*); as *وَالْفَيَاسِيْدَةُ لَدَا الْبَابِ* and they found her lord at the door; *إِذَا الْقُلُوبُ لَدَى الْحَنَاجِرِ* when (their) hearts shall be in (their) throats: *إِعْتَقَدَ أَنَّ النَّارَ أَفْضَلَ الْأَشْيَاءِ* he believed that fire was the most excellent of the things which were in his possession.

REM. *ا*. *لَدُنْ* chiefly occurs in composition with *مِنْ* (see §. 70), and, like that preposition, is used *لَبَّيْدَاءُ الْغَايَةِ فِي زَمَانٍ أَوْ مَكَانٍ* to denote the commencement of the limit in place or time. It may be connected with a proposition, as *وَتَذَكَّرْنَاهُ لَدُنْ أَنْتَ بِأَنْعُ* and thou art mindful of His benefits since thou art grown up. — When connected with the word *غُدْوَةٌ* morning, it usually takes it in the accus., as *لَدُنْ غُدْوَةٍ حَتَّى دَنَتْ لِرُغُوبٍ* from morning till it (the sun) was near setting, though *غُدْوَةٍ* is admissible. The former construction is explained by an ellipse, viz. *لَدُنْ كَانَتِ السَّاعَةُ غُدْوَةٍ* since the hour, or

a. person sitting at table rises above the level of it) ; وَقَفَ عَلَى he stood by the river ; قَعَدَ عَلَى بَابِ دَارِهِ he sat at the door of his house ; وَقَفَ عَلَى رَأْسِ فُلَانٍ he stood by the head of so and so ; فِي وَقْتِ شَهْرَتِهِ فِي الرُّقُوفِ عَلَى خَصَائِصِ أَغْصَانِ الْحَيَوَانِ at the time when he was very eager to investigate the peculiarities of the limbs of animals ; مَرَّ عَلَيْهِ , or جَازَ عَلَيْهِ , he passed by him ; كَانَ الْحَجَّاجُ أَمِيرًا عَلَى الْعِرَاقِ *al-Haǧǧāǧ was ʾimār (or governor) of ʾl-ʾIrāk* ; طَالَعَ عَلَى شَيْءٍ he contemplated or examined something ; إِطْلَعَ عَلَى شَيْءٍ he became acquainted with, or acquired a knowledge of, something ; قَرَأَ عَلَيْهِ , either he (the pupil) read (a book) before him (the teacher), studied under him, or he (the teacher) read (a book) to him (the pupil) ; تَلَا الرِّسَالَةَ عَلَيْهِمْ he read the letter to them ; بَدَأَ بِكِتَابِ الصَّلَاةِ عَلَى مُحَمَّدٍ he began the book of (canonical) prayer before Muḥammad, began to read it under him as his instructor. Similarly in the phrases : غَشِيَ (عَلَيْهَا) he (she) fainted (lit. there was a covering of darkness over him or her) ; أَعْمَى عَلَيْهِ (عَلَيْهَا) do. ; مَغَشَى عَلَيْهِ (عَلَيْهَا) in a faint ; رَحْمَةُ اللَّهِ عَلَيْكُمْ peace be upon you ! رَحْمَةُ اللَّهِ عَلَيْهِ God's mercy be upon him (may God have mercy on him).

b) In a hostile sense, in which case it can generally be rendered by against or upon ; as خَرَجَ عَلَيْهِ he went

out against him (with an army), he rebelled against him;
 هَجَمَ عَلَيْهِ he rushed upon him; فَأَعِنَ عَلَيْهِ therefore give
 aid against him; أَنْ يَصْبِرَ عَلَى الْمَحَنِ he must bear
 his troubles patiently (lit. must exercise patience against
 them); كَيْلَا يَكُونَ عَقْلُهُ وَعِلْمُهُ حُجَّةً عَلَيْهِ that his intelligence
 and his knowledge may not become an argument against him;
 الْفَقْهُ الْمَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا learning is the soul's
 cognizance of what is for its good and for its hurt (see
 §. 53, b, γ). Similarly in the phrases: صَعَبٌ (عَسِيرٌ) عَلَى difficult for me, opposed to سَهْلٌ (يَسِيرٌ) عَلَى easy for me;
 عَزِيزٌ عَلَى difficult for me, but also dear to me, opposed
 in both senses to خَفِيَ عَلَى hidden from me,
 obscure to me, opposed to جَلِيَ عَلَى clear to me. It is
 therefore construed with verbs signifying to be angry with
 and to incite or instigate; as عَتَبَ عَلَيْهِ he was angry
 with him; لَمْ يَكَلِّمْ سَخَطًا عَلَيْهِ he did not speak to him
 out of anger with him; أَغْرَى الْكَلْبَ عَلَيْهِ he urged on the
 dog against him, set the dog at or upon him (يَدٌ would mean
 he made the dog attach itself to him). Frequently, however,
 when construed with these latter verbs, it does not imply
 a hostile movement against an object, but merely motion to-
 wards it to get possession of it or do it; e. g. اَلْحَثَّ عَلَى

خَاطَبُوهُ مُحَرِّضِينَ *urging or inciting to action*; إِيَّاهُ عَلَى تَصْنِيفِ كِتَابٍ *they talked to him, urging him to compose a book*; هُمْ الْآخِرَةُ يَحْمِلُ الْإِنْسَانُ عَلَى الْخَيْرِ *concern for the life to come induces man to do well (lit. carries him towards good)*; مَا حَمَلَكَ عَلَى هَذِهِ الدَّعْوَى الْبَاطِلَةِ *what induced you to set up this empty claim?* Hence too حَرِصٌ, *to be greedy or covetous*, and its derivatives حِرْصٌ, *greed*, and حَرِيسٌ, *greedy*, are construed with عَلَى and the genitive of the thing coveted. — The phrase دَخَلَ عَلَى فُلَانٍ, *to go in to one*, is used when the person sought is in his house or room, so that we actually find him; إِلَى فُلَانٍ, *merely means to go into one's house or room*.

c) Of a debt which one owes, and a duty which is incumbent upon one; as لَهُ دَيْنٌ عَلَيْهِ دَيْنٌ *he owes a debt*, opposed to لَهُ دَيْنٌ *a debt is due to him*; لِي عَلَيْكَ دِينَارَانِ *thou owest me two dīnārs* (see §. 53, b, rem. d); طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ *the search after knowledge is an ordinance for every Muslim (every Muslim is bound by divine command to seek after knowledge)*; عَلَيْكَ أَنْ تَفْعَلَ هَذَا *it is incumbent upon thee to do this, thou must do this*; عَلَيْكَ أَنْ تَتَكَبَّرَ عَنِ الْغَيْبَةِ *thou must refrain from slander or backbiting*.

d) Of the advantage, superiority, or distinction, which one person or thing enjoys over another; as فَضَّلَ آدَمَ عَلَى الَّذِينَ يَسْتَحِبُّونَ *Adam's superiority over the angels*; الْحَيَوَةُ الدُّنْيَا عَلَى الْآخِرَةِ *who love the present life more than the life to come*; أَنَّهُ (لِاخْتَارِهِ) عَلَى غَيْرِهِ *he preferred it to the rest, selected in it preference to the others.*

e) Of the condition in which any one is in respect to religion, trade or profession, health, fortune, mental or bodily gifts, &c. (properly, the ground or basis on which he stands in these respects). For example: النَّاسُ عَلَى دِينِ مُلُوكِهِمْ *people follow, or conform to, the religion of their kings*; قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ *the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon*; كَانَ عَلَى دِينِ الْمَسِيحِ *he followed the religion of the Messiah*; لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ *he found nothing contrary to what he believed*; سَوَاءٌ كَانَتْ عَلَى صُورَةٍ *no matter whether they be endowed with human form or not*; عَشِقَ قَيْنَةً عَلَى أَوْفَرِ مَا يَكُونُ مِنَ الْجَمَالِ وَالْمَعْرِفَةِ *he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music*; مَا أَنَا عَلَيْهِ *the state or condition in which*

I am ; كُنْتُ عَلَى أَنْ أَجِيبَ دَاعِيَ الْأَمِيرِ I was going to comply with (the orders of) the ḡmīr's messenger ; وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ many a cup have I quaffed with delight ; وَدَخَلَ الْمَدِينَةَ عَلَى and he entered the city at a time when its inhabitants were off their guard ; عَلَى صُرُوفِ الدَّهْرِ, or عَلَى الْأَحَالَاتِ, amid the changes, or vicissitudes, of time or fortune ; عَلَى التَّابِيدِ always, continuously.

f) Of the ground on which, the cause or reason why, one does a thing ; as أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ he was seized with a passion for her which he could not restrain (lit. there seized him on her account something which he could not master) ; الْحَمْدُ لِلَّهِ عَلَى مَا صَنَعَ praise belongs to God for what He has done ; وَلَتَكْبُرُوا اللَّهَ عَلَى مَا هَدَيْكُمْ he reproached him for having neglected to send him a present in return ; and that ye glorify God for having guided you ; عَلَى أَيِّ شَيْءٍ جَاءَ عَلَى أَنَّهُ مَلِكٌ why am I to give you my money ? أَتَى بَابَ الْمَلِكِ he came, on the ground of his being a king ; أَتَى عَلَى أَنَّهُ أُخْتُهُ he came to the king's gate, pretending to be his sister ; لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا I do not ask you for money on that account (scil. بِنَاءٍ عَلَيْهِ building upon it, or مُعْتَمِدًا عَلَيْهِ relying on it) ; particularly in the common phrase بِنَاءً عَلَى أَنْ

building upon, reckoning or relying upon, such and such a thing.

g) Of the terms or conditions, as the ground or basis, on which anything is done; as عَلَى هَذَا الشَّرْطِ on this condition; أَجَابَهُمْ إِلَى ذَلِكَ عَلَى أَنْ يُمَدُّوهُ بِالسَّلَاحِ he consented to this proposal of theirs, on condition that they should aid him (by providing him) with weapons; صَالَحَهُ عَلَى أَلْفِ دِرْهَمٍ he made peace with him on (the condition that he should pay him) a thousand dirhams.

h) In saying that one thing happens in spite of or notwithstanding another thing, which might have prevented it; as أَعَذِّبُكَ عَلَى كِبَرِ سِنَّكَ I will punish thee, notwithstanding thy great age (lit. in thy state of great age, see f); قَتَلَ أَسَدًا عَلَى قَتْلِ أَسَدٍ he slew a lion, notwithstanding his extreme youth; سَارَى عَلَى مَسَاوِيهَا horses run, notwithstanding their vices, or diseases; إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ verily thy Lord is merciful unto men, despite their wrong-doing (compare by, Job x. 7, xvi. 17).

i) Of the rule or standard according to which something is done; as عَلَى نِسْبَةٍ مَحْفُوظَةٍ after this manner; عَلَى هَذِهِ الطَّرِيقَةِ according to a duly observed proportion; عَلَى مَا رَأَيْتُ فِي الْكُتُبِ

according to what I have seen (stated) in books ; عَلَى مَا حَكَأَ according to what he related.

j) Of the thing of which we speak, which forms, as it were, the basis of our conversation (compare *super*, Germ. *über*) ; as قَالَ عَلَى ذَلِكَ he said concerning this, on this matter ; أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ or do ye say concerning (or of) God what ye know not?

REM. a. Observe the following phrases : عَلَى بِهِ fetch him to me, scil. ادْخُلُوا or some similar word (see b, at the end) ; عَلَى الرَّأْسِ وَالْعَيْنِ (it is) upon the head and eye, i.e. it shall be done most willingly and promptly ; عَلَى الْبَرَقِ on an empty stomach, fasting (lit. on the saliva) ; عَلَى حِينٍ (عَهْدٍ، مُلْكٍ، فَلَانٍ) in the time, or reign, of so and so ; عَلَى يَدَيْهِ (يَدِهِ) or simply عَلَيْهِ by his means, through him, as وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ and give us what Thou hast promised us by Thy apostles, قَالَهُ عَلَى لِسَانِ رَسُولِهِ He said it by the mouth (lit. tongue) of His apostle ; and the adjurations بِحَيَاتِي عَلَيْكَ، بِإِلَهِكَ عَلَيْكَ I implore thee by God, by my life (to do so and so), which are usually followed by the particle أَلَا, lit., this oath with all its consequences be upon you, if you do not do so and so. — The phrase عَلَيْكَ زَيْدًا, seize Zeid, has already been mentioned in §. 35, b, d, rem. b. In this sense عَلَيْكَ is also construed with the preposition بِ ; as عَلَيْكُمْ بِالرِّجَالِ attack those men, بِالْيَمَامَةِ عَلَيْكُمْ invade el-Yemāma.

REM. b. As being originally a substantive, عَلَى may take the preposition مِنْ before it, عَلَى مِنْ from off (lit. from upon, Heb. מֵעַל) ;

as قَفَزَ مِنْ عَلَى ظَهْرِهِ he dismounted from his horse ; نَزَلَ مِنْ عَلَى فَرَسِهِ he sprang from off its back ; غَدَّتْ مِنْ عَلَيْهِ بَعْدَ مَا تَمَّ ظِمُّهَا she (the bird called *kaṭā*) left it (her young or her nest) in the morning, after her time of abstinence from water was at an end (when she could no longer abstain from drinking) ; أَنْتَ مِنْ عَلَى الْيَمِينِ and أَنَا مِنْ عَلَى الشِّمَالِ thou on the right hand and I on the left.

60. To these three classes of prepositions may be added مُنْذُ or مُذُ since, وَ and بِت by (in swearing), and كَ like, as.

61. مُنْذُ is derived, by assimilation of the first vowel, from مِنْ and نُذُ (see vol. I., §. 340, with rem. c, and §. 347, with the rem. b and e, and compare the phrase فَيَعُودُ مِنْ ذِي قَبْلُ that he may return to his former condition). It is contracted into مُذُ, which usually becomes in the waṣl مُنْذُ (see vol. I., §. 20, d). These words signify from which time, and may be construed with the nominative as well as the genitive, the latter being more particularly used when a yet unexpired period of time is spoken of. For example: مَا رَأَيْتُهُ مُنْذُ يَوْمِ الْجُمُعَةِ I have not seen him since last Friday (lit. the terminus a quo is Friday), or مُذُ يَوْمَانِ for the last two days, or مُذُ أَوَّلِ عَامٍ since last year, or مُذُ أَوَّلِ مِنْ أَمْسٍ since the day before the day before yesterday ; مُذُ انْتِصَافِ اللَّيْلِ from midnight till the time when the sun has passed the meridian ; مُذُ أَوَّلِ الشَّهْرِ إِلَى مُنْتَصَفِهِ from the first

The Verb.—3. *Gov't of the Verb.*—b) *The Prepositions*: وَ, ت. 189

handsome from the day his hands fastened his robe; مَا زِلْتُ أَبْغِي أَلَمَالٍ
مُدُّ أَنَا يَافِعُ *I have not ceased to seek after wealth from the time*
I grew up.

REM. d. The Bèdawin use مِنْ instead of مُنْ, as مِنْ سَنَةٍ = مُنْ
سَنَةٍ. Compare the Kōr'ān, ix. 109, أَسَّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ
which was founded upon the fear of God from the first day.

62. The particle وَ, which is frequently used in swearing,
is construed with the genitive of the object sworn by; as
وَاللَّهِ by God! رَبِّ الْكَعْبَةِ by the Lord of the Kāba (the
mosque of Mèkka)! This وَ is employed, however, only when
a substantive follows, and the verb of swearing is omitted;
before a pronominal suffix, as well as when the verb is
expressed, the preposition بِ must be used (see §. 56).
Sometimes the particle فَ is prefixed to وَ, as فَوَاللَّهِ by God
then! — The particle ت (the origin of which is very obscure)
is construed like وَ, but is seldom used except in the oath
تَاللَّهِ by God! Other examples mentioned by the gram-
marians are: تَرَبِّ الْكَعْبَةِ by the Lord of the Ka'ba, تَرَبِّى by
my Lord, تَالرَّحْمَنِ by the Compassionate, and تَحْيَاتِكَ by
thy life.

REM. a. The oath (الْقَسَمُ), whether expressed by وَ, بِ, or ت,
requires a complement (جَوَابُ الْقَسَمِ), of which the following are the
principal conditions. If the complement be an affirmative nominal

proposition (جُمْلَةٌ اِسْمِيَّةٌ مُثَبِّتَةٌ), it is introduced by **لِ**, as **وَاللّٰهُ لَمُحَمَّدٍ رَّسُولُهُ**, *by God, verily Muḥammad is His apostle*; or by **إِنَّ**, as **وَاللّٰهُ إِنَّ مُحَمَّدًا رَّسُولُهُ**, in which case **لِ** may be prefixed to the predicate, as **وَاللّٰهُ إِنَّ مُحَمَّدًا لَّرَسُولُهُ**. If the complement be an affirmative verbal proposition (جُمْلَةٌ فِعْلِيَّةٌ مُثَبِّتَةٌ), with the verb in the perfect, it requires **لَقَدْ**, as **وَاللّٰهُ لَقَدْ هَلَكَ أَبُو جَهْلٍ**, *by God, 'Abū Ḡahl is dead indeed*; but if the verb be in the imperfect, it takes the energetic form, with **لِ** prefixed, as **وَاللّٰهُ لَأَفْعَلَنَّ**, *by God, I will do it!* If the complement be negative, no particle is prefixed to the ordinary negatives **مَا** and **لَا**; as **وَاللّٰهُ مَا مُحَمَّدٌ كَاذِبٌ**, *by God, Muḥammad is not a liar*; **وَاللّٰهُ مَا كَذَبَ مُحَمَّدٌ**, *by God, Muḥammad has not lied*; **وَاللّٰهُ لَا يَهْلِكُ الْمُؤْمِنُ**, *by God, the believer shall not perish!*

REM. b. In such phrases as **مَنْ أَلَّيْتُ لَأَفْعَلَنَّ**, *by the Lord, I will do it!* **مَنْ أَلَّيْتُ**, or **مِنْ رَبِّي**, *by my Lord!* **مِنْ أَلَّيْتُ**, **مِنْ أَلَّيْتُ**, **مِنْ أَلَّيْتُ**, *by God!* the words **مِنْ** and **م** are abbreviations of **أَمِينٌ** (see vol. I., §. 19, rem. b), which is contracted in various other ways. Some grammarians, however, regard **مِنْ** and **مَنْ** in **مَنْ أَلَّيْتُ** as being really the preposition **مِنْ** (§. 48).

63. Among the prepositions is usually reckoned **كَ** *as, like*. This is, however, not a preposition, but a substantive, synonymous with **مِثْلٌ** *likeness*. It is formally undeveloped (like **ذُو**), but may stand in any case as **مُضَافٌ**, or governing word, to a following noun in the genitive (see §. 73); as **وَعَلَى رَأْسِهِ كَالْقَلَنْسُوَةِ**, *and on the top of it (the pillar) is*

لَنْ يَنْهَى ^{مِثْلُ الْقَلَنْسُورَةِ} (something) like a pointed cap, = مِثْلُ الْقَلَنْسُورَةِ nothing hinders oppressors (or wrongers) like a lance-thrust; أَنْكَ لَمْ يَفْخَرْ عَلَيْكَ كَفَاخِرٍ ضَعِيفٍ no one crows over thee like a feeble boaster (one who has little reason to boast); بِكَالسُّودَانِي with (a horse) like a falcon (in speed), = بِمِثْلِ السُّودَانِي they laugh so as to show (teeth) like melting hailstones (as white as hailstones); تَأْخُذُ فِي الشَّجَرَةِ الْعَلِيَّةِ كَالْبَيْتِ تَأْوِي إِلَيْهِ it makes in (at the foot of) an aged tree (something) like a cell, to which it resorts, = مِثْلَ الْبَيْتِ تَبْرُزُ كَالْقَرْنَيْنِ it puts forth (something) like two horns. The name of preposition can be applied to it, at the most, only when it virtually stands in the accusative, as a ^{مَقَّة}مَقَّة, adjective or relative of a verbal clause, to an infinitive which is understood; as جِئْتَ كَزَيْدٍ thou camest like Zèid, i. e. جِئْتَ مَجِيئًا كَمَجِيٍّ (مِثْلُ مَجِيٍّ) زَيْدٍ thou camest a coming like the coming of Zèid. Or we might regard it as being a ^{حَال}حَال, or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in جِئْتَ as جِئْتَ كَأَنَّكَ كَزَيْدٍ (مِثْلُ زَيْدٍ) or agent; i. e. تَرَى بَعْلًا وَلَا حَلَالًا كَعَدٍّ وَلَا كَمَنْ إِلَّا حَاطِلًا and thou dost not see a

REM. a. ٤ is very rarely joined to a pronominal suffix, as لَا تَرَى بَعْلًا وَلَا حَلَالًا كَعَدٍّ وَلَا كَمَنْ إِلَّا حَاطِلًا

husband or wives like him and like them, save one who is jealous; and equally rare is the use of the redundant مَا after it, as وَنَعْلَمُ أَنَّهُ كَمَا النَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارِهِ (other) men, sinned against and sinning (جَارِهِ in rhyme for جَارِهِ). In Hebrew כָּדָם and כָּדָם, or כָּדָם, are used; but with the other pronominal suffixes כָּדָם = כָּמָ is always employed, as also occasionally before substantives.

REM. b. *لَهُ* is sometimes used redundantly along with the synonymous *مِثْلُ*; as *لَيْسَ كَمِثْلِهِ شَيْءٌ* there is nought like Him.

REM. c. *لَهُ* is said by the grammarians to be used *لِلتَّشْبِيهِ* to compare (one object with another).

64. Many words, which are obviously substantives in the accusative of place (see §. 44, b), may be conveniently regarded in a certain sense as prepositions; e. g. *بَيْنَ*, *قَبْلَ*, *عِنْدَ*, *نَحْوَ*, *دُونَ*, *فَوْقَ*, *تَحْتَ*.

65. *نَحْوَ* (the accusative of *نَحْوَ*, the nomen verbi of *نَحَا* to go towards) means a) towards a place, as *ثُمَّ يَسِيرُونَ نَحْوَ بَيْتِ الْمَقْدِسِ* then they will journey towards Jerusalem; *خَرَجَ نَحْوَ مَكَّةَ* he set out towards, or in the direction of, Mekka; and b) according to, as *نَحْوَ قَوْلِهِ* according to his saying, as he says (compare the use of *لِ* in §. 53, d).

66. *عِنْدَ* (the accusative of *عِنْدَ* a side or quarter) signifies beside, near, by; as *وَكَانَ يَضَعُ عِنْدَهُ دَفَاتِرَ* and he used to lay

notebooks beside him ; وَيَنْبَغِي أَنْ لَا يَبْتَدِيَ الْكَلَامَ عِنْدَهُ إِلَّا بِإِذْنِهِ and he must not commence to speak before him unless with his permission. Used of time, it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after ; as جِئْتُكَ عِنْدَ طُلُوعِ and he said as he was dying ; فَقَالَ عِنْدَ مَوْتِهِ I came to thee at sunrise ; عِنْدَ ذَلِكَ whilst this took place or immediately after this took place, hereupon ; عِنْدَ مَا whilst, during, or immediately after.—Further, عِنْدَ, like مَعَ (§. 57), implies possession and comparison ; as مَا كَانَ عِنْدِي إِلَّا مَا عِنْدَ النَّاسِ I had only a single dīnār by me ; what the people have or possess ; لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ I do not say to you, With me (known to me) are the hidden things of God ; مَلُوكُ الْأَرْضِ عِنْدَ اللَّهِ تَرَابٌ the kings of the earth are dust compared with (lit. at the side of) God.—Lastly عِنْدَ (like the Latin *apud*, Fr. *chez*, and Persian *نزدیک*) implies in one's mind, in his opinion ; as الصَّوَابُ عِنْدِي مَا فَعَلَهُ مَشَائِخُنَا the right thing in my opinion is what our shēikhs have done ; كَانَ عِنْدَهُ أَنْ الْقُرْآنُ مَخْلُوقٌ his opinion was that the Kōr'ūn was created ; عِنْدَكُمْ يَسَاحِيلُ أَنْ يَفْعَلَهُ according to you it is impossible that He should do it.

REM. a. On the phrase *عِنْدَكَ زَيْدًا* = *عِنْدَ زَيْدًا*, see §. 35, b, d, rem. b.
—On the difference between *عِنْدَ* and *لَدُنْ* or *لَدَى*, see §. 58, rem. b.

REM. b. *عِنْدَ* is sometimes (in modern Arabic generally) pronounced *عِنْد*, rarely *عِنْدَ*. It corresponds in form to the Heb. *עִנְדָּא*, but in signification also to *עַד*.

REM. c. Nearly synonymous with *عِنْدَ*, in its local sense, is *قَبْلَ* (the accusative of *قَبْلَ* *front*), Lat. *coram, apud, penes*; as *حَاضِرٌ قَبْلَهُ* *present before him*; *لِي قَبْلَ فُلَانٍ حَقٌّ* *I have a claim upon so and so*; *مَا لِلَّذِينَ* *and what (has come) to (for the unbelievers that they run hastily around thee?)* It also signifies *towards*, as *لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ* *piety does not consist in your turning your faces towards the east and the west.*

67. *بَيْنَ*, *between, among*, is the accusative of the substantive *بَيْنَ*, signifying *intervening space*, which may be regarded either as *uniting* or as *separating* two or more objects, whence *بَيْنَ* may be construed with verbs of either meaning; as *جَمَعَ بَيْنَنَا* *he united us*, *فَرَّقَ بَيْنَنَا* *he parted us*, lit. *he united our separation and parted our connection*; *أَلَّفَ اللَّهُ بَيْنَ قُلُوبِكُمْ* *God has united your hearts*. — If two genitives follow *بَيْنَ*, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction *وَ* inserted; as *بَيْنِي وَبَيْنَهُ* *between me and him*; *بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ* *between you and your brother*. But if both are substantives, this is not usually done; as *بَيْنَ السَّمَاءِ وَالْأَرْضِ* *between*

heaven and earth; ^{بَيْنَ} ^{حَرَّانَ} ^{وَالرَّهَاءَ} ^{بَيْنَ} between Harrān and 'ar-Ruhā (Edessa); ^{بَيْنَ} ^{الطُّوفَانِ} ^{وَبَيْنَ} ^{الْفِجْرَةِ} between the Flood and the Hīgra. — Instead of the simple ^{بَيْنَ}, we often meet with ^{بَيْنَ} ^{مَا} ^{بَيْنَ} what is between, and ^{بَيْنَ} ^{فِيمَا} ^{بَيْنَ} in what is between; as ^{بَيْنَ} ^{مَا} ^{بَيْنَ} ^{قَشْرَيْهِ} and the kernel between its two shells; ^{بَيْنَ} ^{إِقْتَتَلُوا} ^{فِيمَا} ^{بَيْنَهُمْ} they fought with each other. Both ^{بَيْنَ} and ^{مَا} ^{بَيْنَ} are often used in the sense of both — and, and of partly — partly (tam — quam, partim — partim); as ^{بَيْنَ} ^{مَا} ^{مَعْرُوفٍ} ^{وَمَجْهُولٍ} partly known and partly unknown; ^{بَيْنَ} ^{مَا} ^{بَيْنَ} ^{فَقِيرٍ} ^{وَعَنِي} there came to me both rich and poor; ^{بَيْنَ} ^{مَا} ^{بَيْنَ} ^{قَتِيلٍ} ^{وَأَسِيرٍ} the tribe was partly slain, and partly taken prisoners. In such cases ^{بَيْنَ} or ^{مَا} ^{بَيْنَ} holds the place of a substantive expressing that which unites both objects as parts of one whole. — If we wish to indicate the entire interval between two places or points of time, ^{إِلَى} is used before the second substantive; as ^{بَيْنَ} ^{الْبَصْرَةِ} ^{إِلَى} ^{مَكَّةَ} between el-Baṣra and Mekka; ^{بَيْنَ} ^{الْيَوْمِ} ^{الثَّانِي} ^{مِنْ} ^{شُبَّاطِ} ^{إِلَى} ^{الْيَوْمِ} ^{الثَّامِنِ} ^{مِنْ} ^{أَذَارَ} between the second day of Subāt and the eighth day of 'Aḍūr. — Observe the phrase ^{بَيْنَ} ^{يَدَيِ} ^{فُلَانٍ} before any one, in his presence, lit. between his hands; as ^{بَيْنَ} ^{يَدَيِ} ^{الْخَلِيفَةِ} he kissed the ground before the caliph; ^{بَيْنَ} ^{يَدَيْكَ} ^{أَخْطَأْتُ} I have sinned before thee; ^{بَيْنَ} ^{يَدَيْهِ} ^{إِنْهَزَمَ} ^{الدِّئْبُ} the fleeing of the wolf before him (the

dog); of time, *مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ* confirming what was before it (or preceded it); *إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ* he is nought but a warner to you before a severe punishment; in the plural, *وَجَعَلَ يُكْسِرُ الدَّجَاجَ وَيُضَعُّهَا بَيْنَ أَيْدِينَا* and he began to break up the fowls and to set them before us.

REM. From *بَيْنَ* are formed the conjunctive adverbs of time *بَيْنَمَا* and *بَيْنَمَا*, whilst, which naturally exercise no influence upon the following clause; as *بَيْنَمَا كُنْ نَرْقُبُهُ أَنَا أَنَا* whilst we were watching for him, he came to us; *بَيْنَمَا نَحْكُمُ النَّاسَ* whilst we govern the people; *بَيْنَمَا نَحْكُمُ النَّاسَ فِي أَسْوَاقِهِمْ* whilst we were conversing; whilst the people are in their markets.

68. *تَحْتَ* (the accusative of *تَحْتُ* the lower or under part) signifies below, beneath, under, as *مَا تَحْتَ الثَّرَى* what is beneath the soil; *وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا* and under it (the wall) was a treasure of theirs; metaphorically, *سَارَ تَحْتَ اللَّيْلِ* he travelled under (the shade of) night; *تَحْتَ يَدِهِ* or *أَمْرِهِ*, under his power or authority. It is said of a married woman, *كَانَتْ تَحْتَ فُلَانٍ* she was under (the authority of) so and so, as *كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ* they were under two righteous servants of ours (viz. Noah and Lot).

REM. a. *تَحْتِ* has a diminutive *تَحْتِ* a little below or under.

REM. b. Opposed to *تَحْتَ* is *فَوْقَ* (the accusative of *فَوْقُ* the upper part), with its diminutive *فَوْقِ*, signifying above, over, upon, as

فَوْقَ سَرَّاءٍ أَدَمَ مُلَجِّمٍ upon a well-beaten road, فَوْقَ مَوْرٍ مَعْبُودٍ upon the back of a bridled black (horse); metaphorically, وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ and He is the All-powerful over His servants; وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا and (I) will place those who have followed thee above those who have not believed; زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ we will add to them a punishment in addition to the punishment for their corrupt doings; فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ and if they be females more than two; فَعَلَ بِهَا فَوْقَ مَا فَعَلَ بِحَلَبَ he treated it worse than he had treated Aleppo.

69. دُونَ (the accusative of دُونَ what is beneath, under, less, or inferior, related to دَنَا to come near, and دَنُو to be low or vile), with its diminutive دَوِينٌ, and مِنْ دُونَ, in which combination مِنْ has a partitive force, signify under, below, beneath. They indicate:—

a) That a person or thing dwells or is situated, or that an action takes place, below some place, or near it; as دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ may the cheek of thy enemy be under thy foot; إِنَّ بِالشَّعْبِ الَّذِي دُونَ سَلْعٍ لَقَتِيلًا in the ravine that is below Sela' (there lies) a murdered man; اِلْتَقَوْا دُونَ صَنْعَاءَ they met near San'ā; مِصرَ فَمَا دُونَهَا مِنَ الْبِلَادِ Egypt and the adjacent countries.

b) That one person or thing comes near or approximates to another, especially a higher one (properly, stands under

it, does not reach it); as **فَالْحَقْنَا بِالْهَادِيَاتِ وَدُونَهُ جَوَاحِرُهَا** and he (the horse) made us overtake the foremost (of the herd), whilst near him were those of them that lagged behind; **أَتَى دُونَكَ** this is nearer than that; **أَتَى دُونَكَ** come nearer (to me)! lit. approach not far from yourself (towards me); **زَيْدًا دُونَكَ** seize Zèid (who stands not far from you, see §. 35, b, δ, rem. b); **دُونَكَ الدِّرْهَمُ** take the dirham; **دُونَكُمْ** take ye him.

REM. **دُونَكَ** and **دُونَكُمْ**, as interjections, are equivalent to **دُونَكَ مِرَاعِي** (see §. 35, b, β), look out! take care! as **دُونَكَ مِرَاعِي** beware of wrestling with me; **دُونَكُمْ لَا تَقِلُّوهُمْ** take care (and) give them no quarter.

c) That one space, distance, or number, does not equal or complete another; as: **وَبَيْنَهُمَا دُونَ رَمِيَةِ حَجَرٍ** and between them there was less than a stone's throw; **لَيْسَ فِيمَا دُونَ خَمْسٍ** there is no poor-rate (to be exacted) on what is under (or less than) five ounces.

d) That one thing is smaller or worse than another; as **دُونَ الْفِضَّةِ وَالْحَدِيدِ دُونَ النُّحَاسِ** copper is of less value than silver, and iron of less value than copper; **الَّذِي يَقُومُ بَعْدَكَ** he who shall arise (as king) after thee, will be inferior to thee; **وَمِنْ دُونِهِ عِزُّ الْعُلَى فِي الْمَوَاقِبِ** and magnificent splendour in the retinue of princes is less (glorious) than it (learning).

e) That a quality which belongs to one person or thing

is not possessed by another, and that the latter is therefore in this respect opposed to the other ; as مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ some of them are good, and some of them not so (lit. and some of them remain under that, do not attain to that quality) ; إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ; verily God will not forgive the joining of other gods with Himself, but He will forgive what is other than that to whom He pleaseth ; وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ and of the evil spirits some who should dive for him (into the sea) and do work other than that. In this sense دُونَ is equivalent to غَيْرَ (see §. 82, d).

f) That a person or thing is excluded or excepted, neglected or postponed (properly, that the action affects him or it to a less degree than it does another) ; as يَدْعُونَ دُونَ اللَّهِ ; he invokes, to the exclusion or neglect of God, what can neither injure him nor benefit him, he invokes what can neither &c., but not God ; أَهْلُ هَذِهِ الْمَدِينَةِ يَعْبُدُونَ الْأَصْنَامَ مِنْ دُونَ اللَّهِ the people of this city worship idols and not God ; مَا لَكُمْ مِنْ دُونَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ye have no patron and no helper except God ; عَمِلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرِ ye act according to one of these two (rules), but not the other ; هَذَا لِي مِنْ دُونِكَ this belongs to me exclusively of thee, thou hast no

part or share in it; *يَنْبَغِي أَنْ يَخْتَارَ الْعَتِيقَ دُونَ الْمَحْدَثَاتِ* he ought to choose the old in preference to the new; *وَأَمَّا دُونَ* and he sought you out in preference to all other men. — Here must also be mentioned *دُونَ*, and the rarer *بِدُونَ*, in the sense of *without*; as *دُونَ الْجَهْرِ مِنَ الْقَوْلِ* without speaking loudly; *لَيْسَ أَكْتَسَابُ الْمَالِ دُونَ مَشَقَّةٍ* wealth cannot be acquired without trouble; *إِنَّ الْإِسْنَادَ لَا يَتَنَاهَى بِدُونَ طَرَفَيْنِ مُسْنَدٌ* the 'isnād, or relation of attribution, cannot be effected without two extremes, an attribute, or predicate, and a subject; *يَأْخُذُهَا تِجَارُ بِلَادِ الْمَعْبَرِ بِدُونَ ثَمَنٍ* the merchants of the country of Malabar take them without (paying any) price (for them); *فَلَا مَجْدٌ يُبْنَى بِدُونَ الْجِهَادِ وَلَا جَهْدٌ يُغْنِي بِدُونَ الْقَدَرِ* for no glory is built up without a hard struggle, and no effort is of avail without the decree (of fate in thy favour, *الْقَدَرُ* in rhyme for *الْقَدَرُ*).

g) That one object is placed before another, either α) as a hindrance or obstacle to prevent a person from getting at it, or β) as a protection to defend it from some one; e.g. *دُونَ ذَلِكَ جَمْرُ الْغَضَا وَخُرْطُ الْقَتَادِ* before this there are the coals of the *gaḍā* and the stripping of the *kaṭād*, that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the *gaḍā* being noted for its long retention of fire, and the *kaṭād* for the number and size of its

thorns) ; *إِنْ مَزَارَهَا قَرِيبٌ وَلَكِنْ دُونَ ذَلِكَ أَهْوَالٌ* the time or place for visiting her is near, but there are many terrors in the way ; *لَيْسَ دُونَهُمْ حِجَابٌ* there is no curtain or barrier in front of them ; *وَكَانَ مِجْنَى دُونَ مَنْ كُنْتُ اتَّقِي ثَلَاثَ شُخُوصٍ* my shield (or protection) against those whom I feared was three persons ; *إِنْ أَمَرَ الْقَيْسُ جَرَى إِلَى مَدَى وَأَعْتَقَهُ حِمَامُهُ دُونَ الْمَدَى* 'Imru'u 'l-Kais ran for a goal, but death intercepted him before he reached that goal ; *دُونَ النَّهْرِ جَمَاعَةٌ* before (thou reachest) the river, there is a number of men (to be encountered), = قَبْلُ *أَنْ تَصِلَ إِلَى النَّهْرِ*. Hence verbs signifying to shut a door against one, to fight for one, and the like, are construed with دُونَ (compare §. 49, a) ; o. g. *ثُمَّ ضَرَبَ إِلَى جَنْبِهَا فَبَعَثَهَا* ثُمَّ ضَرَبَ إِلَى جَنْبِهَا فَبَعَثَهَا she struck her (the camel) on the side, and made her get up, and stood in front of her (to prevent any one from touching her) ; *قَاتَلَ دُونَهُمْ سَاعَةً* he fought for, or in defence of, them for some time ; *إِنَّ الْمَحِبَّ الصَّادِقَ يَبْذُلُ نَفْسَهُ دُونَ مَحْبُوبِهِ* a true friend gives up his life for his friend ; *اللَّهُمَّ إِلَّا أَنْ تَقْدِرَ نَارُ الْجُوعِ وَتَحُولَ دُونَ النَّوْمِ* unless indeed the fire of hunger burn and stand in the way of sleep. In this case دُونَ is synonymous with أَمَامَ in front of, before. — Hence too it often denotes on this side of (cis, citra) ; as *جَمِيعُ مَا دُونَ جِيكُونٍ* all the region on this side of the Oxus ; in which case it is opposed to

وَرَاءَ behind, beyond, as مَا وَرَاءَ النَّهْرِ Transoxania (lit. what is beyond the river Oxus).

REM. Other important words belonging to this class of prepositions are :—

a) قَبْلَ, with its diminutive قُبَيْلَ, before, of time ; as قَبْلَ مَوْتِهِ before his death ; يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا O would that I had died before this ! وَأَعْلَمُ مَا فِي الْيَوْمِ وَالْأَمْسِ قَبْلَهُ and I know what happened today and yesterday before it ; قَبْلَ التَّهْدِيدِ before threatening (without waiting to threaten). — Opposed to it is بَعْدَ, diminutive بَعْدَ, after ; as بَعْدَ ثَلَاثَةِ أَيَّامٍ after three days ; بَعْدَ مَجِيئِكَ after thy arrival ; بَعْدَهُ after him, i. e. after his departure, or after his death ; قَدْ تَغَيَّرْتُ بَعْدِي thou hast become changed after me, i. e. after I parted from thee, since I last saw thee, = بَعْدَ عَهْدِي بِكَ ; بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ and what is there after the truth (when the truth is gone), but error ?

b) أَمَامَ and قُدَّامَ, before, of place ; as لَا يَمْشِي أَمَامَهُ that he should not walk before him ; قَبْرُهُ قُدَّامَ الْبَابِ his grave is before the gate ; قُتِلَ فِي حِمَارِ قَلْعَةِ سَانُورٍ قُدَّامَ الْأَمِيرِ he was killed at the siege of the castle of Sānūr before the ḡmīr (in his presence, = بَيْنَ يَدَيْهِ) ; tropically, اَلصَّلَاةُ أَمَامَكَ the (time of) prayer is before thee ; بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ nay, but man wishes to go on in his wickedness (in the time that is) before him.

c) وَّرَاءَ behind ; as دَخَلَ عَنَّتْرُ وَرَآهَا 'Antar came in behind her (her back being turned to him) ; وَرَاءَ قَبْدَرِهِمْ they cast it behind their backs ; hence beyond (Lat. trans, ultra), opposed to دُونِ (see §. 60, g, at the end) ; and relating to time, after, as

وَيَكْفُرُونَ بِمَا وَرَاءَ but they disbelieve in what (hath been sent down or revealed) after it (the Pentateuch); tropically, beyond, besides, more than, ذَلِكَ بَلْعَةً مَجْلِسٍ وَمَا وَرَاءَ ذَلِكَ بَلْعَةً مَجْلِسٍ but anything beyond this (merely) serves to (make a show in) society; وَأَحَلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ and He hath permitted you, besides this, to seek out (wives) by means of your wealth; فَمَنْ آتَبَعَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ but they who desire more than this, are transgressors. — Synonymous with وَرَاءَ is خَلْفَ behind, after; وَالشَّعْرُ يُسَبِّحُ خَلْفَ ظَهْرِهَا and her hair hung down to the ground behind her back; وَقُمْتُ لِأَعْدُو خَلْفَهُ and I got up to run after him; كَيْفَ مَضَيْتَ خَلْفَهَا إِلَى الشَّيْطِ how thou wentest after her to the bank; فَبَعَلْنَاهَا نِكَاحًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا and we made them a warning to their contemporaries and to those after them; وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا after thee but a little.

d) حَوْلَ around; as فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ and after it (the fire) has lighted up the space around him; ثُمَّ لَنَحْفِرَنَّ لَهُمْ حَوْلَ جَهَنَّمَ جُنُودًا then we will set them around Hell on their knees; طَافَ حَوْلَهُ he went round it (the temple); أَلْجَوَارِي حَوْلَهُ جَمَاعَةٌ مِنَ النِّجَارِ around him were a number of women. — وَسَطَ in the midst of, in, among; as وَسَطَ رَوْضَةٍ in the midst of a garden; وَسَطَ الْبَارِ among the reeds; وَسَطَ الدِّبَارِ among the houses.

70. Compound prepositions, though by no means rare in ancient Arabic, are more common in the later stages of the language. The first part of the compound is generally مِنْ, and the second part another so-called preposition, now however no longer in the accusative, but in the genitive. Such are : —

a) مُحَمَّدٌ هُوَ الْمَخْصُوصُ مِنْ بَيْنِ كَانَةٍ (Heb. מִבֵּין); as مُحَمَّدٌ هُوَ الْمَخْصُوصُ مِنْ بَيْنِ كَانَةٍ *Muhammad is the one preeminently distinguished among all mankind for excellence and perfection* (lit. from among all mankind); مِنْ بَيْنِ يَدَيْهِ from his presence (lit. from between his hands); مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ from before them and behind them; فِي أَذَانِنَا وَقَرِ مِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ in our ears is hardness of hearing, and between us and thee there is a partition-wall. In this last example مِنْ is partitive, the literal meaning being: *and in a part of the space between us and thee &c.*

b) جَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا and مِنْ تَحْتِهَا as جَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا *he placed immovable (mountains) upon it (the earth)*; طَلَعَ مِنْ فَوْقِ الْجَبَلِ وَنَزَلَ مِنْ خَلْفِهِ *he ascended the hill and descended by the other side* (lit. behind it); جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ *gardens under (the trees of) which streams flow*. In these examples مِنْ is partitive; the mountains form a part of what is raised above the earth; the man ascends a part of the hill-side, and descends by a part of the other side; the streams occupy a part of the space under the trees.

c) الَّذِينَ مِنْ قَبْلِكَ and مِنْ بَعْدِكَ as الَّذِينَ مِنْ قَبْلِكَ *those who were before you*; ثُمَّ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ *before the morning prayer*; ثُمَّ مِنْ بَعْدِ مَوْتِكُمْ *then we brought you again to life after*

your death ; فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ and there has come after them an evil generation. Here again مِنْ is partitive, in a portion of the space of time before or after.

d) مِنْ عِنْدِ (Heb. מִצֵּד) and مِنْ لَدُنْ (but not مِنْ لَدَى); as هَذَا مِنْ عِنْدِ اللَّهِ this is from (lit. from the side of, from beside) God ; قَدْ بَلَغْتَ مِنْ لَدُنِّي جَاؤَتْ مِنْ عِنْدِهِ she came from him; عَذْرَا now hast thou obtained from me an excuse (for leaving me); هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً give us mercy from (lit. from beside) Thee.

e) كَانَ أَمِيرًا بِالشَّامِ مِنْ قِبَلِ عُثْمَانَ as مِنْ قِبَلِ he was governor of Syria for 'Otmān (lit. from beside 'Otmān, with whom lay the option of sending him as such) ; قَدِمَ عَلَيْهِ جَوَابُ كِتَابِهِ مِنْ قِبَلِ there came to him an answer to his letter from (Fr. de la part de) 'Abū Bèkr; سَلَامٌ مِنْ قِبَلِي عَلَى مَنْ تَيْمَنَتْنِي بِظَرْفِهَا peace be from me (Fr. de ma part) upon her who has enslaved me by her pleasing address.

f) مِنْ وَرَاءِ جُدُرٍ and مِنْ خَلْفٍ مِنْ وَرَاءِ as مِنْ وَرَاءِ from behind walls ; إِنَّهُ جَالِسٌ مِنْ وَرَاءِ السِّتَارَةِ يَشْرَبُ he is sitting behind the curtain drinking (مِنْ partitive) ; مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ from before them and behind them (see a) ; وَنَزَلَ مِنْ خَلْفِهِ and he descended by the other side of it (the hill, see b).

وَلَوْ كُنْتَ ظَافِرًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ; *as* مِنْ حَوْلٍ *g)*
and if thou hadst been harsh and hard-hearted, they would have
dispersed from around thee; وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ
and thou shalt see the angels surrounding the Throne (مِنْ
 partitive).

REM. a. We have already spoken of مِنْ عَنْ §. 49, rem. c ;
 مِنْ مَعَ §. 57, rem. ; مِنْ عَلَى §. 59, rem. b ; مِنْ دُونِ §. 69 ; مِنْ
 §. 56, rem. c, and §. 69, f, مِنْ غَيْرِ, and مِنْ بِلَا §. 56, rem. c.

REM. b. Other prepositions are occasionally found in com-
 position, as مِنْ لَدُنِ الْمَسْجِدِ إِلَى أَنْ تَزُولَ الشَّمْسُ *from the morning until*
the sun declines; especially إِلَى in the compounds إِلَى دُونِ (and
 إِلَى عِنْدِ, إِلَى دُونِ, إِلَى فِي, and إِلَى وَرَاءِ, which are, however, condemned
 by the grammarians.

REM. c. The preposition is very rarely omitted, especially by a
 poet, and the genitive notwithstanding retained; as كَيْفَ أُمِّجْتَ
 إِذَا قِيلَ أَيْ عَلَى خَيْرٍ *quite well, for* خَيْرٍ *how art thou this morning?*
 إِذَا قِيلَ أَيْ عَلَى خَيْرٍ *when the question is* النَّاسِ شَرِّ قَبِيلَةٍ أَشَارَتْ كُفَيْبٌ بِأَلْيَمِ الْإِمَامِ
asked, Who of mankind are worst as a tribe? the fingers point with
the hands to Kul'ib (for أَشَارَتْ إِلَى كُفَيْبٍ) ; حَتَّى تَبْلُغَ فَارْتَقَى الْأَعْلَامِ
until he became haughty, and ascended the heights (of pride), for
 فَارْتَقَى إِلَى الْأَعْلَامِ.

REM. d. The preposition is likewise very rarely separated by
 another word from the substantive which it governs; as إِنَّ عَمْرًا لَا خَيْرَ
 فِي الْيَوْمِ عَمْرٍ *as for 'Amr, there is no good in 'Amr to-day, instead of*

وَلَيْسَ إِلَىٰ مِنْهَا النُّزُولُ سَبِيلٌ ; لَا خَيْرَ الْيَوْمَ فِي عَمْرٍو
 and there is no way
 (or means) to get down from it, for إِلَى النُّزُولِ مِنْهَا ;
 اشْتَرَيْتَهُ بِوَاللَّهِ دِرْهَمٍ ;
 I bought it, by God, for a dirham, instead of بِاللَّهِ يَدْرَهُم.

REM. c. Sometimes, by a more concise and bolder construction, the accusative is used instead of a preposition with the genitive (especially لِ) ; as دَخَلْتُ الْبَيْتَ I entered the house, for فِي الْبَيْتِ (or فِي) ; سَكَنْتُ الدَّارَ I inhabited, or dwelt in, the house, for فِي الدَّارِ ; وَبِمَا شَهِدْنَا فِيهِ and many a day we met face to face Suleim and 'Amir, for فِي الْقِتَالِ ; خَافَ الْقِتَالَ he held back in battle (through cowardice), for فِي الطَّرِيقِ الْتَعَلَّبَ as the fox trots along the path, for فِي الطَّرِيقِ (see §. 44, b, rem. a) ; ذَهَبَ الشَّامَ and I he went to Syria, for إِلَى الشَّامِ وَأَخْفَى الَّذِي لَوْلَا أَلْأَسَى لَقَفَانِي ; إِلَى الشَّامِ he hide (within me) that which, were it not for patience, would be the death of me, for لَقَفَى عَلَى ; نَأَى عَنِّي مَا حَبِي وَقَرِيبِي my friends and relatives were far from me, or kept aloof from me, for نَأَى عَنِّي ; أَمَرْتُكَ الْخَيْرَ فَاَفْعَلْ مَا أَمَرْتُ بِهِ I bade thee do good, do therefore as thou wast bidden, for بِالْخَيْرِ ; أَسْتَغْفِرُ اللَّهَ ذَنْبِي I ask pardon of God for my sin, for مِنْ ذَنْبِي ; وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا and Moses chose from his people seventy men, for مِنْ قَوْمِهِ ; وَمِنْ قَوْمِهِ of us was he who was chosen from among men for (his) generosity, for مِثْلِكَ ; بَغَى لَهُ he sought the thing for him, for مِنْ الرِّجَالِ ; وَإِذَا كَالَهُمْ أَوْزَنُوهُمْ يُخْسِرُونَ مِثْلًا I caught game for thee, for لَكَ ; مِثْلًا and when they measure unto them or weigh unto them, give less (than is due), for كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ ; وَلَقَدْ جِئْتِكَ أَكْمُوا وَعَسَافِلًا ; كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ

and I have gathered for thee mushrooms of different kinds, for وَلَكِنْ رَحَلْنَاهَا نَفْسًا كَرِيمَةً (عَسَائِلَ in rhyme for عَسَافِلًا) جَنَيْتَ لَكَ but we made ready noble spirits to encounter these (calamities), for رَحَلْنَا لَهَا.

REM. f. As we have seen above, لَدُنْ and مَدُّ or مَدٌّ may be directly connected with a following proposition (§§. 58 and 61). The other prepositions require the interposition of أُنْ, أُنَّ, or مَا; as عَلَى أَنْ تَأْجِرَنِي ثَمَانِي حَجَجٍ until I grew up; عَلَى أَنْ مَسْنِي on condition that thou wilt be my hired servant for eight years; وَعَلَا عَنْ أَنْ وَيَكْبُرُ notwithstanding that old age hath come upon me; خَيْرٌ وَأَكْرَمُ and He is exalted above having any equal; يَكُونُ لَهُ نَظِيرٌ (contented poverty is) لِي مِنْ أَنْ أَرَى مِنَّا مَعْقُودَةً لِلثَّامِ النَّاسِ فِي عُنُقِي better and more honourable for me than to see gifts of the base hung round my neck; مَعَ أَنْ أَلْهَمَ أَهْلَ مِنَ الْبِنَاءِ though it is easier to destroy than to build; كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ that was because they used to disbelieve in the signs of God; بَعْدَ مَا أَفْنَانُ رَأْسِكَ after the waving locks of thy head have become like the gray *taḡām* (a plant); بَعْدَ مَا قَسَى قَلْبُهُ فِي مِلْتَقَى النَّاسِ هَوْبَرٌ after (Ibn) Haubar perished on the battle-field; ذَلِكَ بِمَا عَمَوْا that was because they disobeyed; كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا as we sent an apostle to Pharaoh. — مَا is often inserted after مِنْ, عَنْ, and بِ, without affecting their regimen; as مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا they were drowned because of their sins; عَمَّا قَلِيلٍ لَيُصْحَبْنَ نَادِمِينَ after a little (while) they will become repentant; فِيمَا رَحْمَةٍ مِنَ اللَّهِ لَنْتَ لَهُمْ by the mercy of God thou hast been gentle unto them. After لَ this use of مَا is very rare (see §. 63,

بِإِحْسَانٍ *the divorce may take place twice* (and the woman be taken back after each time), *but after that ye must either retain (your wives) with kindness or dismiss (them) with benefits* (الطَّلَاقُ *the divorce*, اِمْسَاكٌ *a retaining*, تَسْرِيحٌ *a dismissing*); لَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا *they are not able to give them (any) help* (نَصْرًا = مَا نَصْرًا or مِنْ نَصْرٍ, whereas النَّصْرُ would mean, *they are not able to give them the help necessary in the particular case*).

72. Of the rection of the *nomina agentis* and *patientis* or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§. 30—32. They designate the person or thing, to which the verbal idea attaches itself as descriptive of it; e. g. الْبَاعِثُ *the exciting cause, the motive*; الْمَانِعُ *the hindering object, the hindrance*. Now, as both the person or thing and the verbal idea are something firm and abiding, it follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see §. 8), to which it is often related in outward form (see Vol. I., §. 236, with rem. a). The difference between them is, that the concrete verbal noun designates a person or thing, to which the verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as a *verbum finitum*, expresses the verbal idea as movable and indeed in constant motion.* The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

* The Arab grammarians ascribe to the finite verb, in general, the

73. To what *point of time* this lasting and continuous state of the agent or patient, as designated by the nomen verbale concretum, is to be referred, can be deduced only from some other word in the sentence, which points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The nomen agentis or patientis itself does not include the idea of any fixed time.

a) In a clause that is *not circumstantial*, whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. E. g.

زَيْدٌ نَاكِحٌ ابْنَهُ غَدًا زُبَيْدَةُ *Zeid's son is to be married tomorrow to Zubèida* (the reference of نَاكِحٌ to the proximate future is shown by غَدًا); أَنَا قَاتِلُهُ أَنَا قَاتِلُكَ *I am going to kill him; I will kill you* (ego te interficiam); هَذَا مَقْتُولٌ *this man must be killed* (in these three examples the context fixes the meaning);

وَاعْلَمُوا أَنكُمْ غَيْرُ مَعْجِزِي اللَّهِ وَإِنَّ اللَّهَ مَخْزِي الْكَافِرِينَ *and know that ye shall not find God feeble, and that God will put the unbelievers to shame*; الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ *who think that they shall meet their Lord*; قَدْ أَطْرَقَ يُنْظَرُ مَا هُمْ صَانِعُونَ *he*

idea of الْحُدُوثُ *the becoming new, the coming into existence of the act*; to the imperfect, in particular, that of التَّجَدُّدُ *constant renewal or repetition* (see §. 8); to the verbal noun, that of الثَّبُوتُ, or الثَّبَاتُ, *fixedness, immobility*.

kept silence in order to see what they would do (the reference of مَاتَعُونَ to the future results from يَنْظُرُ).

REM. When the perfect كَانَ is prefixed to a concrete verbal noun which refers to the future, the idea of futurity is transferred to a past time; as أَمَرَ كَانَ مَفْعُولًا *a thing which should have been done* (equivalent to (أَمَرَ كَانَ حَقِيقًا أَنْ يُفْعَلَ) ; (أَمَرَ كَانَ حَقِيقًا أَنْ يُفْعَلَ) *quid futurum esset si etc.* Compare the composition of the imperfect with كَانَ, §. 9.

b) But if the concrete verbal noun stands in a circumstantial clause (حَالٌ), the state which it describes belongs to the same period of time as the verb in the leading clause.

E.g. ^{فَقَدِ} ^{أَنشَدَ} ^{وَهُوَ} ^{مَجْبُوسٌ} ^{بِمَكَّةَ} *he recited, whilst he was in prison at Mekka, (the following verses) ;* ^{جَدَ} ^{الْمَهْدَى} ^{فِي} ^{الْهَرَبِ} ^{وَقَدِيمَ} *El-Mahdî fled with all speed and reached Tarābulus (Tripolis) in North Africa, whilst Ziyādetu'llāh kept constantly pursuing him ;* ^{وَمَنْ} ^{يَسْلِمُ} ^{وَجْهَهُ} ^{إِلَى} *and whose turns himself wholly towards God, whilst he does good, has laid hold on the surest handle.* In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (see §. 8, c).

74. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an *adverbial accusative*. This

may happen even when the subjects are different (§. 44, c).

E. g. سَافَرَ بَارِيًّا فَوَلَّى الثَّوْرَ هَارِبًا *the ox turned his back fleeing* ;

خَرَجَ قَاعِدًا أَبَوُهُ أَخُوهُ الْقَوْسِ *he set off whilst his brother was shaping the bow* ;

لَقِيتُ خَرَجَ قَاعِدًا أَبَوُهُ *he went out whilst his father was seated* ;

كُنْتُ السُّلْطَانُ عِنْدَهُ بَاكِيًا *I met the sultan in his house weeping* ;

فِي الْبُسْتَانِ زَاهِرًا *I was in the garden whilst it was in bloom* ;

وَمَنْ يَعْصِ أَمْرَ اللَّهِ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا *and whoso shall rebel against God and His Apostle, and shall transgress His ordinances, He shall make him enter into fire, to abide*

in it for ever (here the *حَال* or circumstantial term, *خَالِدًا فِيهَا*,

is not a *حَالٌ مُقَارِنٌ*, or *hāl* which indicates a stato present at a past time, but a *حَالٌ مُقَدَّرٌ*, or *hāl* which indicates a future stato).

The same is the case after *بَقِيَ* to remain, *دَامَ* to last, continue,

لَمْ يَزَلْ *he will not cease*, and the like (see §. 42, a) ; as لَمْ يَزَلْ

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ *he did not cease sitting* ;

عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ *a part of my people shall not cease to hold fast the truth till the day of the resurrection* ;

مَا دَامَ الرُّوحُ سَاكِنًا فِي الْجَسَدِ *as long as the spirit continues to dwell in the*

body ; ذُو الْعِلْمِ يَبْقَى *he remained in amazement* ;

عِزُّهُ مُتَضَاعِفًا *the reputation of the learned shall continue mul-*

tiplied (after his death). The Imperfect is also used after these verbs, in many cases with this difference, that the Im-

perfect designates the constantly repeated action, the concrete verbal noun the lasting condition of the agent; as مَا زَالَ يَقْلَصِرُ عَلَى السُّكُونِ فِي قَعْرِ مَغَارَتِهِ *he did not cease to restrict himself to sitting quietly at the bottom of his cave*; وَلَمْ يَزَلْ يَنْعَمُ *and he did not desist from investigating it carefully* (النَّظَرَ فِيهَا) *and he did not desist from investigating it carefully* (يَنْعَمُ = يَمْنَعُ). Compare §. 8, e.

REM. The concrete verbal noun is sometimes annexed, like the imperfect (§. 9), to the verb كَانَ, to express the præsens præteriti or Greek and Latin imperfect; as كَانَ نَازِلًا *he was dwelling*; كَانَتْ مَرْكُوزَةً *they (the spears) were sticking in the ground* (كَانَتْ تَرْكُزُ) *would mean they were stuck into the ground*).

2. The Government of the Noun.

The Status Constructus and the Genitive.

75. The idea of one noun is very often more closely determined (يَتَخَصَّصُ) or defined (يَتَعَرَّفُ) by that of another. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the tènwin, or of the terminations ن and ٍ (vol. I., §. 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians الْمَصْفُوفُ *the annexed*; the determining noun, الْمَصْفُوفُ إِلَيْهِ *that to which annexation is made or to which another word is annexed*; and the relation subsisting between them is known as الْأَصْفَافَةُ *the annexation*. European grammarians are accustomed to

say that the determined or governing word is in the *status constructus*.

REM. The Arab grammarians speak of two kinds of annexation. The one is called *الإِضَافَةُ الْحَقِيقَةُ* the *proper* or *real annexation*, *الإِضَافَةُ النُّحْصَةُ* the *pure annexation*, or *الإِضَافَةُ الْمَعْنَوِيَّةُ* the *logical annexation*; the other, *الإِضَافَةُ غَيْرُ الْحَقِيقَةِ* the *improper annexation*, *الإِضَافَةُ غَيْرُ النُّحْصَةِ* the *impure annexation*, or *الإِضَافَةُ اللَّفْظِيَّةُ* the (merely) *verbal* or *grammatical annexation*. The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of an indefinite *tamyiz*-accusative (see §. 44, e); or that the participle active of a directly transitive verb, being used with the meaning of *المُفَاعِلُ* or the Imperfect (see §. 30, a), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power (*تَحْمِصٌ* or *تَعْرِيفٌ*) upon the preceding governing word (see §. 89). We have here to deal almost exclusively with the real annexation.

76. By the genitive is indicated: a) the person to whom the quality designated by the governing word belongs, as *حِكْمَةُ اللَّهِ* the *wisdom of God*; b) the material of the form and the form of the material, as *بَيْضَةُ فِضَّةٍ* an *egg of silver*, *فِضَّةُ الدَّرَاهِمِ* the *silver of the dirhams* (in the former case the annexation is *explicative*, *إِضَافَةٌ بَيَانِيَّةٌ*, the original expression being *بَيْضَةُ فِضَّةٍ*, i. e. *بَيْضَةُ هِيَ فِضَّةٌ*, see §. 94); c) the cause of the effect and the effect of the cause, as *خَالِقُ الْأَرْضِ* the

creator of the earth, ^{حَرَّ الشَّمْسِ} *the heat of the sun*; d) the part of the whole (*partitive annexation*, ^{إِضَافَةٌ تَبْعِيضِيَّةٌ}) and the whole as embracing the parts (*explicative annexation*), as ^{رَأْسُ الْحِكْمَةِ} *the beginning of wisdom*, ^{كُلُّ الْمَخْلُوقَاتِ} *the totality of created things*; e) the thing possessed by a possessor and the possessor of a thing possessed, as ^{خَزِينَةُ السُّلْطَانِ} *the treasury of the sultān*, ^{سُلْطَانُ الْبَرِّ وَالْبَحْرِ} *the lord of the land and sea*; and f) the object of the action and of the agent, as ^{خَلَقَ} *the creation of heaven*, ^{كَاتِبُ الرِّسَالَةِ} *the writer of the letter*.

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either ^{لِ} (which also represents the accusative, §§. 29 — 34), ^{مِنْ}, or ^{فِي}. For example: ^{غَلَامٌ زَيْدٍ} *Zeid's slave*, = ^{الْغَلَامُ الَّذِي لَزَيْدٍ} *the slave who (belongs) to Zeid*; ^{كَأْسُ فِضَّةٍ} *a silver cup*, = ^{كَأْسٌ} *a cup (made) of silver* (see §. 48, f); ^{صَوْمُ الْيَوْمِ} *today's fast*, = ^{الصَّوْمُ فِي الْيَوْمِ} *the fast (held) on today* (see §. 55 a).

REM. The annexation is resolved by ^{مِنْ}, when the ^{مُغَافِ} *إِلَيْهِ* is the genus or material of the ^{مُغَافِ}, as ^{ثَوْبٌ خَرٌّ} *a silk dress*; by ^{فِي}, when the ^{مُغَافِ} *إِلَيْهِ* is the ^{ظَرْفُ} (see vol. I., §. 221, rem. a) of the ^{مُغَافِ}, as ^{عَرَبُ الْحِجَازِ} *the Arabs of el-Hijāz*, ^{مَكْرُ اللَّيْلِ وَالنَّهَارِ} *plotting by night and day*.

78. The *determining* noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: رَسُولُ اللَّهِ *the Apostle of God*; اِنَّ كَلِمَةً *the word 'in'*; مَعْنَى قَتَلَ *the meaning of (the verb)* katala; تَنْكِيرُ اِنْسَانٍ *the indefiniteness of (the substantive)* 'insūn (not اِنَّ كَلِمَةً, &c., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); مَعْنَاهُ *its meaning*; هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ *this is the day (when) their truthfulness shall benefit the truthful*; اِلَى يَوْمٍ يَبْعَثُونَ *till the day (when) they (the dead) shall be raised*; يَوْمَ تَوَلَّتْ *يوم تَوَلَّتْ* *the day (that) the women (setting out on their journey) turned away from us*; زَمَنَ الْحَجَّاجِ اَمِيْرٍ *at the time (when) ʿl-Haǧǧāǧ was ʿmīr*; وَقَتِ اَنْ اَسْتَتِرَ *at the time (when) he hid himself, = وَقَتِ اَسْتَتَارَ at the time of his hiding himself*; حِيْنَ يَرَوْنَ الْعَذَابَ *when they shall see the punishment*; عَصْرَ حَانَ مَشِيْبٍ *at the time (when) old age is coming on*; اَنْ يَفْعَلَ كَذَا خَوْفٌ (مَخَافَةٌ) *for fear of his doing so and so*; حَتَّى سَقَتْهُ الْمَنِيَةُ كَأْسٌ وَسَقُوا مَاءً حَمِيْمًا *till death made him drink the cup of "and they were given boiling water to drink"* (ʿl-Korʾān, xlvi. 17).—The *determined* noun, on the contrary, can be only a substantive; for the numerals and prepositions

(خَمْسَةُ رِجَالٍ *five men*, بَعْدَ سَنَةٍ *after the lapse of a year*) are in reality substantives, and adjectives, standing in the position of defined nouns, have the force of substantives, as خَيْرُ الْبَرِيَّةِ *the best of (God's) creatures* (see §. 86), عَاجِلُ طَعْنَةٍ *a hurried thrust*, وَمُشْرِفُ الْآنَ بِعَالِي أَسْمِ الصَّاحِبِ أَبِي الْقَسِمِ *and honoured now by the exalted name of the Sūhib 'Abu 'l-Kāsim*.

REM. a. In the pure annexation, the article *أل* can never be prefixed to the مُفَافٍ; in the impure, it may (see §§. 30, a, and 89).

REM. b. Occasionally in ancient poetry, and frequently in later prose writers, we find such phrases as سَيْفٌ وَرُمْحُ زَيْدٍ *Zeid's sword and spear*, for which the correct expression would be سَيْفُ زَيْدٍ وَرُمْحُهُ; e.g. قَطَعَ اللَّهُ يَدَ وَرِجْلَ مَنْ قَالَهَا *may God cut off the hand and foot of him who said it*; بَيْنَ ذِرَاعَيْ وَجْهِهِ الْأَسَدِ *between the two paws and the forehead of the Lion (the constellation Leo)*; الْأَعْلَانَةُ أَوْ بُدَاهَنُ سَابِغٍ *save the after-running or the first running of a courser*; سَقَى الْأَرْضِينَ الْغَيْثُ سَهْلًا وَحَزْنًا *may the rain water the lands, both rugged and level*, for سَهْلًا وَحَزْنًا.

79. Not only common nouns, but also proper names, may be determined by a genitive; as رَبِيعَةُ الْفَرَسِ *Rabī'at of the horse*; نَابِغَةُ دُبْيَانَ *en-Nābiġa of (the tribe of) Dubyān*, = النَّابِغَةُ تَغْلِبُ بْنُ تَغْلِبٍ *Taglib, (son) of Wā'il, for تَغْلِبُ بْنُ تَغْلِبٍ*; وَالدَّبْيَانِيُّ حَاتِمُ طَيْيٍّ *Hātim of (the tribe of) Taiy'*; وَآئِلُ

'Amr of the dog (because he was always accompanied by one) ;
 حَيْرَةُ النِّعْمَنِ *el-Hīra*, (the capital of the kingdom) of *en-No'mān* ;
 طَرَابُلُسُ الشَّامِ *Tripolis in Syria* ; طَرَابُلُسُ الْغَرْبِ *Tripoli in*
North Africa ; أَقَمَ بَبْغَدَادِ الْعِرَاقِ وَشَوْقَهُ لِأَهْلِ دِمَشْقِ الشَّامِ شَوْقٌ
he dwelt in Bagdād of (in) el-'Irāk, but his yearning for
the people of Damascus of (in) Syria was a painful yearning ;
 عَلَا زَيْدُنَا يَوْمَ النَّقَا رَأْسَ زَيْدِكُمْ بِأَبْيَضَ مَافِي الشَّفَرَتَيْنِ يَمَانِي
our Zeid, on the day (at the battle) of en-Nakā (or the sand hill),
smote the head of your Zeid with a bright (sword) of el-Yemèn,
the edges of which bit deep.

80. It often happens, too, that a noun is qualified by the genitive of another noun, when in other languages an adjective would be employed ; as رَجُلٌ سَوْدٌ *a bad man* ; حِمَارٌ وَحْشٍ *a wild ass* ; ثَوْبٌ صَدَقٍ *a piece of cloth of good quality*, مَبْوَا صَدَقٍ *a good place of abode*, صَاحِبٌ صَدَقٍ *a good comrade* ; إِخْوَانُ الصَّفَا *the pure or sincere brethren (or brotherhood)*. This is particularly the case in specifying the material of which a thing is made ; as بَيْضَةٌ فَضَّةٍ *ovum argenteum, a silver egg* ; ثَوْبٌ حَرِيرٍ *vestis serica, a silk dress* (see §§. 76, 77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him ; as زَيْدٌ الضَّلَالِ *the erring (apostate) Zeid*, = زَيْدٌ ذُو الضَّلَالِ ; سَعْدٌ الْخَيْرِ *the good Sa'd*, =

سعد ذو الخير, to which would be opposed سعد السوء, or سعد الشر, the wicked Sa'd, = سعد ذو السوء or ذو الشر.

81. The Arabs also use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, &c., in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives, when actually in apposition to a substantive, are placed after it, like real adjectives. They are principally the following: *ذو* the (man) of such and such a thing, its owner or possessor (vol. I., §. 340, rem. c); *صاحب* companion, possessor; *أهل* family, people; *أب* father, and *أم* mother, i. e. originator, cause, origin, or principle of a thing; *ابن* son, and *بنت* or *ابنة* daughter, i. e. originating from, caused by, dependent upon or related to something; *أخ* brother, i. e. connected with or related to something. The nouns *ذو*, *صاحب*, and *أهل*, are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: *ذو الخير* the good, *ذو العلم* the learned, *ذو فضل* gracious, *ذو مال* wealthy, *ذو رحم* a relation, *أرض ذات شوك* a piece of land covered with thorns, *أولو الالباب* intelligent persons, *ذو* *صاحب الطبع المستقيم* one with good natural parts, *صاحب الخطبة* the person who has

committed a fault, صَاحِبُ خَبْرٍ a scout, spy, or mouchard, أَصْحَابُ الْجَنَّةِ وَالنَّارِ a man of learning, صَاحِبُ عِلْمٍ the inmates of Paradise and Hell; أَهْلُ السَّنَةِ those who conform to the practices of Muhammad, أَهْلُ الْأَهْوَاءِ persons of erroneous opinions, heretics, أَهْلُ الْعِلْمِ the learned, أَهْلُ اللَّغَةِ lexicographers; أَبُو الْأَضْيَافِ a hospitable man, أَبُو الْحَيَاةِ the father (supporter) of life, i. e. the rain, أَبُو الْحَصِينِ the father (constructor) of the little fortress, i. e. the fox; أُمُّ الْخَبَائِثِ the mother (cause) of disgraceful acts, i. e. wine, أُمُّ الطَّرِيقِ the main road; ابْنُ السَّبِيلِ the son of the way, i. e. the traveller, ابْنُ حَرْبٍ a warrior, ابْنُ أَوْى the son of howling, i. e. the jackal; بِنْتُ الْجَبَلِ the daughter of the mountain, i. e. the echo; أَخُو الْعِلْمِ, أَخُو الْغِنَى, أَخُو الْجَهْدِ, أَخُو الْخَيْرِ the good, the laborious, the wealthy, the learned, أَخُو تَمِيمٍ a brother of Tēmīm, one of the tribe of Tēmīm.

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. Such are :—

a) **كُلُّ** (Heb. כָּל, Syr. ܟܠܐ, ܟܠܐ, Æth. ነጻ kwēll) the totality, the whole (lit. *what is rolled and gathered together*; compare **גָּל** to roll, **אֶלְכִיל**, a crown, **גָּל** to make complete or perfect, **בְּלֵל** perfect, the whole). If the leading substantive is definite, and signifies something single and indivisible, **كُلُّ** means whole, as **كُلُّ الْبَيْتِ** the whole house, **كُلُّ الْيَوْمِ** the whole day; if it is definite, but a plural or a collective, **كُلُّ** means all, as **كُلُّ الْحَيَوَانَاتِ** all the animals, **كُلُّ النَّاسِ** all mankind; if it is indefinite, **كُلُّ** means each, every, as **مَا كُلُّ سَوْدَاءَ تَمْرَةٍ وَبَيْضَاءَ شَحْمَةٍ** not everything which is black is a date, and (not everything which is) white a bit of fat; **أَكَلَ امْرَأَةٌ تَحْسِبِينَ امْرَأَةً وَنَارٌ تَقْدُ** dost thou consider every man a (true) man, and (every) fire that blazes at night a (true) fire (really deserving of the name)? **كُلُّ وَاحِدٍ** every stratagem, **كُلُّ يَوْمٍ** every day, **كُلُّ مَنْ (أَحَدٍ)** each single one, **كُلُّ مَنْ** every one who (in which case the annexation is explicative, **إِضَافَةُ التَّفْسِيرِ وَالْبَيَانِ**, each, viz. stratagem, &c.). — Frequently, however, the definite primary substantive is put first, and **كُلُّ** is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as it were, repeated in the suffix; as **الْبَيْتُ كُلُّهُ** the whole house, **الْأَرْضُ كُلُّهَا** the whole earth, **النَّاسُ كُلُّهُمْ** all mankind. Instead of this construction, we sometimes find **الْكُلُّ**,

رَوَّ النَّارَ, and even كَلٌّ, which is definite, notwithstanding the
 tènwin, and stands, according to circumstances, for كُنَّا,
 وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ وَالْأَرَامِلُ وَالْأَيْتَامُ وَالْكَلُّ قَدْ كَلَّمُ, &c.; as
 أَتَوْا لِيَسْقُوا جِمَالَهُمْ وَالْأَغْنَامَ وَبَقُوا الْكُلَّ عِنْدَ الْمَاءِ قِيَامًا and the
 poor and widows and orphans had assembled, and had all come to water
 their camels and flocks, and they all remained standing near the water
 وَعَادَ وَفِرْعَوْنَ وَإِخْوَانُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمٌ; (كَلَّهُم = الْكُلُّ)
 and 'Ad, and Pharaoh, and the brethren of
 Lot, and the inhabitants of the grove, and the people of Tubba', all
 accused the apostles of imposture (كَلُّ or كَلَّهُم = كَلٌّ);
 وَهَبْنَا لَهُ اسْحَقَ وَيَعْقُوبَ وَكَلَّا جَعَلْنَا نَبِيًّا
 Isaac and Jacob, and each of them we made a prophet (كَلَّا =
 كَلَّ أَحَدٌ كُلُّ يَمُوتُ; (مِنْهُمْ or كُلٌّ وَاحِدٌ مِنْهُمْ
 مِنَ النَّاسِ.

REM. This last remark applies also to غَدَ tomorrow, = غَدَ الْيَوْمِ
 and قَابِلَ ذَلِكَ and قَابِلَ هَذَا الْعَامِ next year, = قَابِلَ ذَلِكَ الْيَوْمِ
 إِذَا مَا حَوَيْتَ جَنَى قَلْبَةٍ أَرْسَلَهُ مَعَا غَدًا; as
 فَلَا تَقْرِبْنَهَا إِلَى قَابِلٍ when thou gettest the plucking of a palm-tree, do
 not put it off till next year.

b) With the use of كَلٌّ coincides in most points that of جَمِيعٍ
 the totality, the whole (lit. what is collected, from جَمَعَ, con-
 nected with جَمَّ); as جَمِيعُ النَّاسِ, or النَّاسُ جَمِيعٌ, all man-

kind (but also *كُلُّ* *كُلُّ* *كُلُّ* is inadmissible);
فَلَمَّا وَدَّىٰ اٰمَلٰكَ قَتَلَ جَمِيعَ تَمِيْنَةِ جَمِيْعُهَا the whole city;
 and after he obtained the sovereignty, he put them all to death
فَاِذَا هُمْ (*جَمِيعُ*, to *olow*, equivalent in this case to *جَمِيعُ*);
وَجَمِيعٌ لَدَيْنَا مَكْشُوْرُونَ and lo, they shall be assembled before us all
 together.

REM. Similar is the use of *عَمَّةٌ* the great mass or bulk, the greatest part (properly the fem. participle of *عَمَّ* to comprise or comprehend);
 as *وَعَمَّةٌ اَبْنَتْهَا حِجَارَةٌ* it (the water) runs in their streets and the greatest part of their houses and baths;
وَالْجَيْشُ عَمَّتُهُ the great bulk of the army;
مَرَأَةٌ قَرَأَتِ الْعَمَّةَ عَلَى الْفَعْلِ الْجَهْلُ فِيهَا most (readers of the Kor'an) read according to the passive voice in both (words);
جَاءَ الْقَوْمَ عَمَّةٌ the people came in a body. — The word *سَائِرٌ* the rest, the remainder (properly the participle of *سَرَّ* to be over, to be left, Heb. *שָׁרַר*), is incorrectly used by later writers in the sense of *all*;
 as *اَسْتَوْفَى سَائِرَ الْحَرَجِ* all the pilgrims have arrived;
اَسْتَوْفَى سَائِرَ الْحَرَجِ the whole of the property-tax has been collected.

c) *بَعْضٌ* a part, a portion, is used with the genitive of a plural or a collective to signify *some one or more, a certain one, some one, one*; as *بَعْضُ التَّلَامِيْذِ مُحَمَّدُ بْنُ الْحَسَنِ* one of his pupils addressed Muhammad the son of *el-Hasan*;
فِي بَعْضِ الْمَغَارِ in a certain cave;
اَنْشَدَ فِي بَعْضِ الْاَيَامِ one day;

لِبَعْضِهِمْ he recited (the following verses) composed by one of them (one of the poets, by a certain poet); وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ and beware of them, lest they lead thee astray from part of what (from any of the precepts which) God has sent down (revealed) unto thee. — If بَعْضُ be repeated as a correlative, no pronominal suffix is added to it in the second place; as بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ الصَّالِحِ some evils are easier to be borne than others; وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً even though the one of them should aid the other; إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا ظُهُورًا the wicked make to one another only vain (or deceitful) promises; ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ darknesses one upon another (darkness upon darkness). In modern Arabic the second بَعْضُ is often omitted. — Lastly, الْبَعْضُ is sometimes used instead of بَعْضُ with the genitive; as إِذَا قَامَ بِمِ الْبَعْضِ إِذَا قَامَ بِمِ الْبَعْضِ with the genitive; as إِذَا قَامَ بِمِ الْبَعْضِ إِذَا قَامَ بِمِ الْبَعْضِ when some (people) in a town observe it, it is not required of (lit. it falls off from) the rest; وَقَدْ خَالَفَهُمُ some opposed them in this matter.

d) غَيْرُ alteration, difference, as a concrete, something different, is used with a following genitive to designate one or more objects other than, differing from, or the opposite of, the object or objects expressed by the genitive. In the last case, it corresponds to our negative prefix *un* or *in*; in the others, it may be rendered by *another*, *other*, *et cætera*, and the like. For

example: الشَّجَاعَةُ وَالْقُوَّةُ *kings and others; bravery, strength, clemency, and other qualities;*
 وَأَلْفُ أَلْفٍ وَأَلْفُ أَلْفٍ *there came the vizirs, judges, etc.;*
 وَأَلْفُ أَلْفٍ وَأَلْفُ أَلْفٍ *do ye then seek another religion than that*
 of God? *what god is there but God,*
who would bring it (back) to you? *uncreated; غير*
the uncreated; غير ممكن impossible; غير العرب not
Arabs; وجهه إلى غير مصر his face was not turned towards
Egypt; and he halted away from water, or
without access to water. — *الغير* is very rarely used instead of
غير with the genitive; as *أَكْفُ الْغَيْرِ* *the hands of*
others clasp them (= غَيْرِهِمْ). — When in the accusative, *غير*,
 which always remains a substantive, often requires to be
 translated by a preposition or conjunction, such as *except, but;*
 e. g. *قَامَ الْقَوْمُ غَيْرَ أَبِي بَكْرٍ* *the people stood up, except 'Abū Bêkr;*
لَا تَرَى غَيْرَ جَاهِلٍ *thou wilt never seem (or be thought) but a fool.*
 — On *بغَيْرِ* and *مِنْ غَيْرِ*, *without*, see §. 56, rem. c. The
 expressions *لَا غَيْرَ* and *لَيْسَ غَيْرَ* are used in the sense of *not*
otherwise, nothing more; as *الْمُسْتَعْمَلُ ظَرْفًا لَا غَيْرَ* *that which is*
used as an accusative of time, not otherwise; بِالرَّفْعِ لَا غَيْرَ in the
nominative, not otherwise; عِنْدِي دِرْهَمٌ لَيْسَ غَيْرَ I have a

ليس غير، لا غير ذلك dirham about me, nothing more; i.e. **ذَلِكَ**.
ذَلِكَ.

REM. a. When the sense demands a repetition of **غَيْرَ**, the particle **لَا** is used instead, likewise followed by the genitive; as **بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ** without father and mother; **مِنْ غَيْرِ آبٍ وَلَا أُمٍّ** without either knowledge or guidance or a book to give them light; **أَعْرِضْ غَيْرَ حَسَدٍ وَلَا ظُلْمٍ** I know him to be neither envious nor tyrannical; **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الْفَالِينَ** the path of those to whom Thou art gracious, with whom Thou art not angry, and who go not astray.

REM. b. Instead of **غَيْرُ** in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find **لَا** with the corresponding case of the adjective; as **بَقْرَةٌ لَا ذَلُولَ** an unbroken heifer, = **غَيْرُ ذَلُولٍ**.

e) **سِوَا** (rarely **سَوَى** and **سَوَاءَ**), another (besides so and so), likewise runs through all the cases; as **وَسِوَاكَ مَانِعُ فَضْلِهِ الْمَحْتَاجُ** whilst others than thou withhold their benefits from the needy (see §. 30, b, rem. b); **فَسِوَاكَ بَائِعُهَا وَأَنْتَ الْمُشْتَرِي** then another than thou is the seller and thou art the buyer; **وَأَكْفِنِي بِفَضْلِكَ** and suffice me with Thy bounty, so that I may have no need of any other but Thee; **دَعَوْتُ رَبِّي أَنْ لَا يَسْلُطَ عَلَيَّ أُمَّتِي** I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race

وَلَا يَنْطِقُ الْقَحْشَاءُ مِنْ كَانَ مِنْهُمْ إِذَا جَلَسُوا مِنَّا *than themselves*; and no one of them speaks a foul word, either when they sit with us or with others than us; وَإِنْ سَوَّاکَ مِنْ يَوْمِهِ *and he who places hope in any other than thee is wretched.*
 — When in the accusative, it must often be translated by *besides* (compare غَيْرَ in d); as سِوَى الْعِلْمِ *besides science*; سِوَى كَوْنِهِ رَوْنَقُ الْمَجْلِسِ *besides its being an ornament in society.*

ف) مِثْلٌ, plur. امْثَالٌ, *likeness*, as an adjective, *like*, also runs through all the cases; as ذَلِكَ يَأْتِيهِمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا *this because they say, Selling is merely like usury*; إِنْ أَنْتُمْ إِلَّا لَهَا أَجْنَحَةٌ مِثْلُ الْحَفَاشِ *ye are nothing but men like us*; عَلَى التَّمَرَةِ مِثْلُهَا زَبَدًا *they have wings like (those of) bats*; on each date the like of it in butter (a piece of butter of the same size); لَيْسَ كَمِثْلِهِ شَيْءٌ *there is nothing like unto Him*; لَئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ *if mankind and the jinn united to produce the like of this Kor'ān, they could not produce the like of it*; كَذَلِكَ قَالَ *similarly, those who have no knowledge say the like of their saying (of what they say)*; لَوْ أَنْفَقَ أَحَدُكُمْ *if one of you spent every day the like of*

(the hill of) 'Oḥod in gold (a quantity of gold as large as the hill of 'Oḥod); لَوْ كَانَ السَّبَاعُ مُصَوِّرِينَ مِثْلَ بَنِي آدَمَ if the wild beasts were painters like men; لِي مِثْلًا مَا لَكَ I have twice as much as thou; يَرَوْنَهُمْ مِثْلِيهِمْ they thought them twice as many as themselves; وَبِهَا قُرُودٌ بِيضٌ كَأَمْثَالِ الْكِبَارِ and in it are white apes, like (as big as) large rams; أَمْرًا يُعْطَى عَشْرَةَ أَمْثَالِ مَا سَأَلَ he ordered that he should be given ten times as much as he asked.

REM. a. Exactly like مِثْلٌ, but formally undeveloped, is لَ the like of. See §. 68.

REM. b. Similar is the use of شِبْهٌ likeness, the like, قَدْرٌ, or مِقْدَارٌ, measure, size, quantity, worth, and زُهَاءٌ computation (by conjecture), which last may usually be translated by about; as وَخَتَّ الْأَوَّلُونَ فِي الْجَبَلِ شِبْهَ دَرَجٍ يَمْعَدُ عَلَيْهِ and the ancients have cut out in the mountain (something) like steps (or a stair), by which one can ascend; مِمَّنْ قَدَّرَ الرَّجُلُ الْمَعْتَدِلَ الْخَلْقَ a statue the size of (as tall as) a well-proportioned man; وَخَضِرَ قَدْرَ النِّعَامِ الْكِبَارِ peacocks, speckled and green, as big as large ostriches; نَحَتْ الرَّمَانَةَ عَنْقَ مِقْدَارٍ under the knob is a neck (or shaft) measuring six fingers; هُوَ مَاءٌ كَثِيرٌ قَدْرًا مَا يُدِيرُ رَحَى it is a large body of water, as much as would turn a mill; فِي مِثْلِهَا in the country of India is a lake, measuring ten parasangs (in length) by the same (in breadth); يَجْتَمِعُ مَاءُهَا فِي غَدِيرٍ مِقْدَارِ غَلْوَةِ سَهْمٍ فِي غَلْوَةِ سَهْمٍ

its water collects in a pond, measuring a bowshot by a bowshot ; *رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ* he saw in the water a fish, measuring a cubit (in length) ; *اجْتَمَعَ لَهُ فِي أَيَّامِ الْأُمُورِ مِنْهُمْ زُهَاءٌ ثَلَاثَةُ آلَافٍ غُلَامٍ* there were collected of them by him, in the days of *El-Ma'mūn*, about 3000 slaves ; *لَعَلَّهُ يَكُونُ عَلَى الْكَبِيتِ مِنْهَا زُهَاءٌ أَلْفِ ذِرَاعٍ* perhaps there may be on each corpse about 1000 elle of it ; *إِلَى زُهَاءٍ نِصْفِهَا* to about the half of it ; *يَكُونُ طُولُ الْغَنَمِ زُهَاءٌ ثَلَاثِينَ ذِرَاعًا* the length (height) of the image is about thirty cubits. This last word is sometimes construed with *مِنْ*, as *مِنْ زُهَاءٍ مِئَةِ خَمْسٍ مَائَةِ رَجُلٍ* we were about 500 men in number.

g) *نَحْوُ* properly signifies direction, quarter, and is used in the accusative as a preposition (see §. 65). But more usually *نَحْوُ* is employed, in all its cases, as a substantive or adjective, to signify such as, like ; as *رَجُلٌ نَحْوُ زَيْدٍ* a man like Zèid ; *وَكَذَلِكَ فِي سَائِرِ الْأَخْلَاقِ نَحْوِ الْجُودِ وَالْبَخْلِ* and similarly in regard to the other moral qualities, such as liberality and niggardliness ; *كَالصَّلَاةِ وَالصَّوْمِ وَنَحْوِهِمَا* as prayer, fasting, and the like ; *تَكَلَّمَ تَكَلَّمَ نَحْوُ تَكَلَّمَ زَيْدٍ* (i. e. *تَكَلَّمَ نَحْوُ تَكَلَّمَ زَيْدٍ*) he spoke like Zèid. As a substantive it also means about, in which case it may be followed (like *زُهَاءٌ* in *f*, rem. *b*) by *مِنْ* ; as *وَالشَّمْعُ مِنْ نَحْوِ مِائَةِ شَمْعَةٍ* and the wax-candles were about a hundred ; *لَمْ يَفْلِتْ مِنْ أَهْلِهَا إِلَّا نَحْوُ ثَلَاثِينَ رَجُلًا* there escaped of its inhabitants only about thirty men ; *كَانَ فِي نَحْوِ أَرْبَعَةِ آلَافٍ* he

was at the head of about 4000 ; عَلَى نَحْوِ سِتِّ مَرَاحِلَ at (a distance of) about six marches ; فِيهَا حَيَاتٌ صَغَارُ نَحْوِ الشِّبْرِ are small snakes, about a span (long) ; صَادَ سَمَكَةً نَحْوَ الشِّبْرِ he caught a fish about a span (long) ; هِيَ فِي الْكَبْرِ نَحْوِ مِنْ فَيْدٍ it is about the size of Feid ; وَهُمْ نَحْوُ مِنْ أَرْبَعِ مِائَةِ رَجُلٍ and they were about 400 men (in number) ; رَوَى نَحْوًا مِمَّا ذَكَرْنَا he handed down nearly the same (story) as we have mentioned.

83. كِلَانٍ, fem. كِلَتَانِ, both, a pair (compare Heb. כְּלֵאִים two things of different kinds, Æth. ክለኒ : k'lē, fem. ክለኒት : k'lētū, two), is always construed with the genitive dual of a definite noun or pronoun, or, it may be, with the gen. sing. or plur. of a pronoun, when it is to be taken in the sense of the dual ; as كِلَا الرَّجُلَيْنِ both the men ; كِلَتَا الْجَنَّتَيْنِ both the gardens ; أَحَدُهُمَا أَوْ كِلَاهُمَا one of the two or both of them ; وَيَعْلَمُ أَنَّ سَيَلْقَاهُ كِلَانَا and He knows that both of us will meet Him (at the judgment) ; إِنَّ الْخَيْرَ وَالشَّرَّ مَدَى وَكِلَا ذَلِكَ وَجْهٌ وَقَبْلٌ both good and evil have their limit, and both are plain and clear (قَبْلٌ in rhyme for قَبْلٌ). This word is not inflected except when it is connected with a pronominal suffix ; as رَأَيْتُ كِلَا مَرَّتُ بِكِلَتَا أَخَوَيْكَ I have seen thy two brothers (not كِلَى) ; إِنْ الْمَعْلَمَ I passed by thy two sisters (not بِكِلَتَى) ;

وَالطَّبِيبَ كِلَيْهِمَا *the teacher and the physician, both of them* ;
 مَرَرْتُ بِزَيْنَبَ وَفَاطِمَةَ كِلْتَيْهِمَا *I passed by Zèinèb and Fūṭima,*
both of them. Although dual in form, it takes the predicate in
 the singular ; as كَلَانَا غَنَى عَنْ أَخِيهِ حَيَاتَهُ *each of us can*
dispense with his brother, all his life long ; كَلَانَا إِذَا مَا نَالَ شَيْئًا
 كَلَّتَا *when either of us obtains anything, he lets it slip* ;
 كِلْتَا الْجَنَّتَيْنِ أَتَتْ أَكْلَهَا *each of the gardens produced its fruit* ;
 هَهُنَا رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ *here are two men, both of whom*
are hateful to you. — In poetry it is sometimes joined to two
 singular genitives, as كِلَا أَخِي وَخَلِيلِي وَاجِدِي عَضْدًا فِي
 النَّائِبَاتِ *my brother and my friend both find me a help in*
misfortunes ; but in prose we cannot say كِلَا زَيْدٍ وَعَمْرٍو *both*
Zèid and 'Amr, instead of كِلَاهُمَا زَيْدٌ وَعَمْرٌو *or* كِلَاهُمَا مِنْ
 زَيْدٍ وَعَمْرٍو.

REM. a. When كِلَانِ necessarily denotes *both together*, not
each of the two separately, it naturally takes the predicate in
 the dual, as وَكِلَاهُمَا يَغْمَانِ كُلُّ خَارٍ وَنَافِعٍ *and these two together*
comprise everything hurtful and useful ; كِلَاهُمَا حِينَ جَدَّ السَّيْرِ بَيْنَهُمَا قَدْ
 أَقْلَعَا *both of them, when setting out became earnest between them*
(when they had to set out), started ; or even in the plural, as
 كِلَانَا قَعَلْنَا ذَلِكَ *we two have done this together.*

REM. b. كِلَا and كِلْتَا are sometimes written كِلَى and كِلْتَى,
 and in poetry the shorter form كِلْت very rarely occurs.

84. **رَبُّ** *many a*, Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause (with the verb in the perfect) standing in place of such an adjective; as **رَبُّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ** *many a noble man have I met*; **رَبُّ رَجُلٍ رَأَيْتُهُ جَاهِلًا** *many a man have I thought foolish*; **رَبُّ رِفْدٍ هَرَفْتُهُ ذَلِكَ الْيَوْمَ** *many a drinking-cup did I empty on that day*; **رَبُّ وَرَقَاءَ هَتَفَ بِالْفُحَى** *many a cooing dove, sorrow-stricken, cries in the morning on a branch*. — Sometimes the pronominal suffix **ُ** is appended to **رَبُّ**, and the indefinite substantive put in the accusative, as **أَعْنِي** (تميّز §. 44, c), or by the verb **أَعْنِي**, *I mean*, understood; as **وَرَبِّهِ عَطَا أَنْقَذْتَ مِنْ عَطِيهِ** *and many a perishing (man) hast thou saved from destruction* (**عَطِيهِ** in rhyme for **عَطِيهِ**). When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as **رَبِّهِ أَمْرَاةٌ**, or **رَبِّهَا أَمْرَاةٌ**, *many a woman*; **رَبِّهِمْ رَجَالًا**, *many men*; **رَبِّهِنَّ نِسَاءٌ**, *many women*.

REM. a. Other forms of this word are: رُبُّ, رُبٌّ, رُبٌّ, رُبَّتْ, رُبْتُ, of which the most common are رُبٌّ and رُبَّتْ; as أُمِّمَ هَلْ تَدْرِيْنَ 'Umëima, dost thou know that I parted on the day (i. e. at the battle) of Hôsās from many a sturdy friend (رُبُّ in rhyme for ضَعِيفٌ); رُبُّ خُطْبَةٍ مُسَكِّفَةٍ; رُبُّ خُطْبَةٍ مُسَكِّفَةٍ

oration (in rhyme for مُتَكَنِّفَةً). — The addition of مَا الْكَافَّةُ (see §. 36, rem. d) usually hinders the regimen of رَبُّ, as رَبُّمَا الْجَائِلُ الْمُؤَبَّلُ many a large and thriving herd of camels is (to be found) among them; but it is sometimes added without producing any effect (see §. 70, rem. f), as رَبُّمَا ضَرْبٌ بِسَيْفٍ مَقِيلٍ many a stroke with a polished sword; رَبُّمَا غَارَةٌ many a raid (see rem. c).

REM. b. From رَبُّ and مَا is formed the adverb رَبُّمَا many a time, sometimes, perhaps, which may be prefixed to either a nominal or a verbal clause; as رَبُّمَا زَيْدٌ فِي الدَّارِ perhaps Zeid is in the house; رَبُّمَا يَزِيدُ جَاءَنِي زَيْدٌ many a time has Zeid come to me; رَبُّمَا يَكْفُرُوا الَّذِينَ كَفَرُوا often will those, who have not believed, wish that they had been Muslims; رَبُّمَا يَقُولُ مَا لَا نَقْبَلُهُ الْعُقُولُ perhaps he may say something which our undertakings cannot receive (which we cannot admit).

REM. c. رَبُّ is the accusative of a substantive رَبُّ, Heb. רַב, multitude, quantity, dependent upon the interjection يَا (§. 38, a, β), which is generally understood, though sometimes expressed; as يَا رَبُّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَمَةِ many a (woman who is) clothed in this world, (will be) naked on the day of the resurrection; يَا رَبُّ يَأْكُلُ خَالِي لِي أَغْرَ أَبْلَجًا many a maternal uncle have I, noble and bright of countenance (أَبْلَجٌ in rhyme for أَبْلَجَ); يَا رَبُّ مِثْلِكَ فِي النِّسَاءِ غَرِيبَةٌ many a one like thee among women, easily deceived; يَا رَبُّمَا غَارَةٌ شَعَوَاءَ كَاللَّدَعَةِ Māwiya, many a far extending raid is like a burn with the branding iron. Together with its genitive it has the value of a whole

clause, to the indefinite noun in which there is added a *مَفْعٌ*, that is to say, an adjective or a clause taking the place of an adjective. This *مَفْعٌ* the grammarians call *جَوَابُ رَبٍّ*, the answer or complement of *رَبٍّ*.—It is curious to note that *رَبٍّ* has passed, like the German *manch*, Fr. *maint*, and Eng. *many a*, from its original signification of *multitude*, into one which is almost the opposite, viz. *not a great many*. The same remark applies to *رُبَّمَا* and the Germ. *vielleicht*, perhaps. Hence some of the Arab grammarians say that *رَبٍّ* is used *لِلتَّخْلِيلِ* to denote a small number; others, *لِلتَّكْبِيرِ* to denote a large number.

85. In consequence of the elision of *رَبٍّ*, we frequently find the indefinite genitive alone after the conjunction *وَ* (أو رَبٍّ) the *wāw* of *rubba*, equivalent in meaning to *rubba*); as *وَكُلِّسَ* many a cup have I quaffed; *وَأَرَاكَةَ ضَرَبَتْ سَمَاءٌ فَوْقَنَا* many an 'arāka-tree formed a roof over us; *وَلَيْلٍ كَمَرَجِ الْبَحْرِ* many a night, like (dark as) the waves of the sea, has let down its curtain upon me; *وَتَفَاحَةٍ مِنْ سَوْسَنِ صَيْغَ* there is many an apple, the one half of which is fashioned of a lily, and the other half of a pomegranate blossom and an anemone.—The same is the case, though rarely, after *فَ*, and still more rarely after *بَلْ*; as *فَمِثْلِكَ* many a one like thee have I visited by night, pregnant and nursing a child; *بَلْ بَلَدٍ مَلَأَ الْفَجَاجَ قَتَمَةً* nay, many a town, the dust of which fills the wide roads (*قَتَمَةً*)

in rhyme for ^{قَتَمَهُ} (قَتَمَهُ) ; ^{بَلْ مَهْمَةٍ قَطَعْتُ بَعْدَ مَهْمَةٍ} *nay, many a desert after desert have I traversed* ; ^{بَلْ جَزَ تَيْهَاءَ كَظْهَرٍ} *nay, many a middle of a desert, like the back of a shield* (^{الْحَجَفَتُ} *الحجفت* in rhyme for ^{الْحَجَفَةُ} *الحجفة*). Occasionally even these particles are omitted, and the genitive alone appears ; as ^{رَسَمِ} *رسم* ^{دَارٍ وَقَفْتُ فِي طَلَلَةٍ} *many a deserted abode, amid the ruins of which I have stood* (^{طَلَلَةٍ} *طللة* in rhyme for ^{طَلَلَةٍ} *طللة*) ; ^{نَرْجِسٍ بَاكِرْتُ} *نرجس* ^{مِنْهُ رَوْضَةٌ لَذَّ طَعَمُ الدَّهْرِ فِيهَا وَعَذْبُ} *many a garden of lilies have I visited early in the morning, in which it was sweet and pleasant to pass the time* (^{وَعَذْبُ} *وعذب* in rhyme for ^{وَعَذْبُ} *وعذب*).

86. With the genitive are also construed verbal adjectives expressing the superlative, whether of the common form ^{أَفْضَلُ} *افعل* (vol. I., §. 234), or of any other form, such as ^{أَعْلَمُ} *اعلم* (e. g. ^{أَعْلَمُ} *اعلم* ^{الْفَلَّاسِفَةِ} *الفلاسفة* ; (شر, خير) as ^{أَعْلَمُ} *اعلم* ^{الْفَلَّاسِفَةِ} *الفلاسفة* the most learned of the philosophers, ^{أَفْضَلُ} *افضل* ^{خَيْرِ الْبَرِيَةِ} *خير البرية* the best of created things (see §. 93). Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As ^{أَفْضَلُ} *افضل* and ^{أَعْلَمُ} *اعلم* are in this construction definite substantives, and not adjectives, they do not conform in gender and number to the object or objects referred to ; so that ^{أَفْضَلُ} *افضل* ^{الْقَوْمِ} *القوم* or ^{أَفْضَلُ} *افضل* ^{خَيْرِ الْبَرِيَةِ} *خير البرية* may be said of a single man or woman, or of two or more persons of either sex. — To indicate

that an object is the greatest or most distinguished of its kind, the substantive is often repeated in the form of the definite genitive plural; as **أَمِيرُ الْأُمَرَاءِ** *the ʿemīr of the ʿemīrs*, i. e. *the chief ʿemīr*; **قَاضِي الْقَضَاةِ** *the chief judge*; **طَلْحَةُ أَطْلَحَاتٍ** *the Ṭalḥa of the Ṭalḥas*, i. e. *the noblest of those who bear the name of Ṭalḥa*. — To show that certain objects possess the highest degree of a quality, the adjective which designates that quality is construed with the genitive plural of the substantive, and becoming then virtually a substantive need not vary with the gender and number of the objects spoken of; as **نَفِيسُ الْجَوَاهِرِ** *the most precious gems* (lit. *the precious of gems*); **سَابِغُ النِّعَمِ**, or **سَوَابِغُ النِّعَمِ**, *the most ample favours*.

REM. a. The numeral adjective **أَوَّلٌ** *first*, being strictly a superlative, is also construed with the genitive, as **أَوَّلُهُم** *the first of them*, **أَوَّلُ يَوْمٍ** *the first day* = **الْيَوْمَ الْأَوَّلُ**; but this construction is not extended in classical Arabic to the other ordinal numbers (vol. I., §. 328), which are nomina agentis from transitive verbs (see §. 109), though later writers not unfrequently use them in this way, as **مَرَّةً ثَانِيَةً** *for the second time* = **الْمَرَّةُ الثَّانِيَّةُ**. Modern and vulgar are such constructions as **الْيَوْمَ الثَّانِي** *the second day*, **الْثَّلَاثُ مَرَّةً** *the third time*.

REM. b. In such phrases as عَزِيزُ كِتَابِكُمْ *your honoured letter*, the genitive does not designate the whole, of which the مَنَافُ is a part, but it is (as in نَهْرُ الْأَرْضِ *the river Jordan*) merely explicative (see §. 95); so that عَزِيزُ كِتَابِكُمْ = الْعَزِيزُ الَّذِي هُوَ كِتَابُكُمْ = كِتَابُكُمْ الْعَزِيزُ.

87. The interrogative pronoun ^{أَيُّ} *ay*, fem. ^{أَيَّةُ} *ayya* (vol. I., §§. 349, 353), is construed with the genitive, definite or indefinite; as ^{أَيُّ رَجُلٍ} *ay rajul*, *which man?* ^{أَيُّ رَجُلَيْنِ} *ay rajulayn*, *which two men?* ^{أَيُّ رَجُلَيْنِ} *ay rajulayn*, *which of the two men?* ^{أَيُّ رِجَالٍ} *ay rijal*, *which men?* ^{أَيُّ رِجَالٍ} *ay rijal*, *which of the men?* ^{أَيُّ مَنْ رَأَيْتَ أَفْضَلَ} *ay man ra'ayta afḍala*, *which of those whom thou hast seen is the better, or the best?* ^{أَيُّ الَّذِينَ لَقَيْتَ} *ay alḏīn laqayta*, *which of those whom thou hast met is the noblest?* ^{أَيُّهُمَا} *ayyuhuma*, *which of the two?* ^{أَيُّهُنَّ} *ayyuhunna*, *which of them?* In the former case the annexation is explicative, in the latter partitive. — With a definite singular ^{أَيُّ} *ay* can be construed only when the annexation is strictly partitive, as ^{أَيُّ زَيْدٍ أَحْسَنُ} *ay zayd ahṣan*, or ^{أَيُّ الرَّجُلِ أَحْسَنُ} *ay alrajul ahṣan*, *what (part or feature) of the man, or of Zaid, is the most handsome?* or else when ^{أَيُّ} *ay* itself is repeated, as ^{أَيُّي وَأَيُّكَ كَانَا} *ayyi wa'ayka kana*, *whichever of us (two) be the bad one, may God bring him to shame;* ^{أَيُّي وَأَيُّكُمْ غَدَاةُ التَّقِينَا} *ayyi wa'aykum gada'at atṭaqayna*, *why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble?* ^{أَيُّي وَأَيُّكَ} *ayyi wa'ayka* (أيُّنا = أيُّي وأيُّكُمْ).

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of ^{أَنْ} *an* or ^{مَا} *ma* and a finite form of the verb; as ^{عَجِبْتُ مِنْ أَنْ قُمْتُ} *ajibtu min an qumtu*, *I wonder at thy standing up,* = ^{عَجِبْتُ أَنْ اسْتَتَرَ مِنْ قِيَامِكَ} *ajibtu an istatara min qiyamika*, *at the time he hid himself,* =

وَأَمَّا سُمِّيَ طَالِبُ الْعِلْمِ مَا تَقُولُ لِكَثْرَةِ مَا يَقُولُونَ ; وَقَدْ اسْتَتَارَهُ
 فِي الزَّمَانِ الْأَوَّلِ مَا تَقُولُ فِي هَذِهِ الْمَسْئَلَةِ *the student of science*
was named Mā-takūlu (what dost thou say?) for no other
reason than that, in the olden time, they used constantly to say,
What dost thou say (mā takūlu) about this question? = لِكَثْرَةِ
 عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا ; قَوْلِهِمْ *I wonder at thy beating Zeid, =*
 بِمَا نَسُوا يَوْمَ الْحِسَابِ ; مِنْ ضَرَبِكَ *because they have forgotten the*
 وَضَاعَتْ عَلَيْكَ الْأَرْضُ بِمَا رَحُبَتْ ; بِنِسْيَانِهِمْ *day of reckoning, =*
and the earth became (too) narrow for you, notwithstanding its
breadth. In the same way, a verbal or nominal clause is often
found as the مضاف إِلَيْهِ or genitive after substantives, especially
those denoting time or portions of time. Compare §§. 70,
rem. f, and 78.

REM. In this case the *أَنْ* or *مَا* is *مَعْدَرِيَّةٌ*, because the clause which it introduces is equivalent to the *maṣḍar* or infinitive of the verb.

89. Adjectives and participles may take after them a restrictive or limitative genitive; as *حَسَنُ الْوَجْهِ* handsome of face; *طَاهِرُ الْقَلْبِ* pure of heart; *شَدِيدُ الْحَرَارَةِ* very warm; *صَرِيعُ الْكَأْسِ* smitten down by the wine-cup, intoxicated (compare *וְהָלַכְתָּ*, Isaiah xxviii. 1); *صَرِيعُ الْغَوَانِي* smitten by (enamoured of) the fair sex; *قَلِيلُ الْحَيْلِ* having few wiles or

shifts; *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ* having great hopes; *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ* every soul shall taste death; *هَدَىٰ بَالِغٌ الْكَعْبَةِ* a victim which arrives at the Ka'ba (بلغ is construed with the accusative of the object reached); *جَائِلَةُ الْوِشَاحِ* (a woman) whose waist-band, or girdle, fits loosely; *مَحْمُودُ السَّيْرِ* one whose conduct is praised or praiseworthy; *مَرْوَعُ الْقَلْبِ* sagacious of mind; *مُسْتَجَابُ الدَّعَاوِ* one whose prayers are answered. Compare in Latin *aeger animi, integer vitae scelerisque purus, &c.* This annexation is an improper one (§. 75, rem.), standing in place either of a *têmiz-accusative* (§. 44, e) or an accusative of the object. Hence the genitive, though always defined by the article, exercises no defining influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as *مُحَمَّدٌ الْحَسَنُ الْوَجْهَ* *Muhammad, the handsome of face*, or *الْجَدُّ* *Zèid, who smites the head of the offender*; *رَأْسُ الْجَانِي* *Hind, whose girdle fits loosely*; *الضَّارِبُ الرَّجُلِ* *he who strikes the man*, *الضَّارِبُ الرَّجُلِ* *those who strike the man*, *الضَّارِبَاتُ الرَّجُلِ* *those (women) who strike the man*, *الضَّارِبَاتُ غَلَمَ الرَّجُلِ* *those (women) who strike the man's slave*; *الْمُقِيمُ الصَّلَاةَ* *those who perform (the rites of) prayer*; *الْمَبْدِئُكَ* *He who created thee*; *اللَّائِمِي* *he who rebukes me* (compare *הַמְכַהֵךְ*, Isaiah ix. 12); *الْمَوْعِدِي* *he who threatens me*.

REM. Observe, however, that the annexation may in some of these cases be a proper one, either of a partitive or an explicative character. For example, *حَسَنُ الْوَجْهِ* may possibly mean *the handsome (part) of the face*, or even *the handsome face*; *مُسْتَجَابُ الدُّعَاءِ* *that part of the prayer which has been answered*; *شَدِيدُ الْهَرَارَةِ* *the most intense portion of the heat* (compare §. 86, with rem. b, and §. 95). In this case the article can, of course, never be prefixed to the مُضَاف.

90. No word can be interposed between the noun in the status constructus and the genitive, and consequently an adjective which qualifies the former must be placed *after* the latter; as *يَدُ الْيَمَنِ كِتَابُ اللَّهِ الْعَزِيزُ* *the glorious book of God*; *يَدُ الْيَمَنِ* *his right hand*. Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: *فَلَا تَحْسِبَنَّ اللَّهَ مُخْلَفًا وَعْدَهُ رَسُولُهُ* *think not then that God will fail to keep His promise to His apostles* (ël-Kor'ân, xiv. 48, according to one reading); *وَكَذَلِكَ زَيْنَ لِكَثِيرٍ* *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (ël-Kor'ân, vi. 138, according to one reading); *هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي* *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Dardā); *تَرَكْ يَوْمًا نَفْسَكَ وَهَوَاهَا سَعَى لَهَا فِي رَدَاهَا* *to let your soul alone one day with its lust is an effort towards its destruction*; *إِنَّ الشَّاةَ تَسْمَعُ صَوْتَ وَاللَّهِ رَبِّهِ* *the sheep hears the*

voices, by God, of its master. Again, in poetry: *لِلَّهِ دَرُ الْيَوْمِ* *as a book, or letter, was written one day by the hand of a Jew, writing (the lines) nearer or farther (from one another) ;* *فَرَجَجْتُهَا بِمِرْجَةٍ زَجِ الْقُلُوصِ أَبِي مَزَادَةَ* *and I stabbed her with a short lance, as 'Abū Mezāda stabs a young camel (مزادة in rhyme for مزادة) ;* *فَسَقْنَاهُمْ سَوْقَ الْبِغَاثِ* *and we put them to flight as falcons put to flight kites ;* *وَنَافَقُ كَعْبُ بُجَيْرٍ* *they (the locusts) rub down the grains of the full ears in the fields, as the mihlāḡ (an iron instrument) rubs down the cotton, (clearing it of its seeds) ;* *وَسَوَاكَ مَانِعُ فَضْلِهِ الْمُحْتَاجِ* *whilst others than thou withhold their benefits from the needy ;* *وَفَاتُكَ كَعْبُ بُجَيْرٍ* *agreement with Bugèir saves thee, Kāb, from speedy destruction and from remaining for ever in hell (for وفاتك بجير يا كعب) ;* *كَانَ بَرْدُونَ أَبَا عَصَامٍ* *O 'Abū 'Isūm, it is as if Zeid's hack were an ass made thin by the bridle (by constant riding) ;* *زَيْدٌ حِمَارٌ دُقَ بِاللِّجَامِ* *I escaped, but the Murūdī ('Abdu 'r-Rahmān 'ibn Mulḡam) wetted his sword with the blood of ('Alī), the son of 'Abū Ṭalīb, the chief of the valleys (of Mēkka) ;* *وَلَنْ حَلَفْتُ عَلَى يَدَيْكَ لِاحْلِفَنِ بِمِمْي*

أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمٌ and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath (for يَمِينُكَ مُقْسِمٌ أَصْدَقُ مِنْ يَمِينِكَ); وَلَا تَرَوْى عَنْ نَقْصٍ; (بِیَمِینِ مُقْسِمِ أَصْدَقُ مِنْ یَمِینِکَ); but our desires do not refrain from breaking our resolutions; هُمَا أَخَوَا فِي الْحَرْبِ مَنْ لَا أَخَاهُ they are the brothers in war of him who has no brother. From these examples it appears that the word interposed is usually either an oath, an objective complement of the مَضَافُ, an adverbial accusative of time, or a vocative.

REM. Of the insertion of مَا الزَّائِدَةُ, or the redundant mā, after certain of the prepositions and رَبُّ we have already given some examples, §§. 70, rem. f, 84, rem. a. It sometimes occurs in other cases, as: وَهَمَّا زَيْدٌ we to Zeid! غَضِبْتَ مِنْ غَيْرِ مَا جَرِمَ thou art angry without any offence; أَيُّمَا الْأَجْلَيْنِ قَمِيتُ whichever of the two terms I fulfil; يَا شَاةَ مَا قَتَصَ لِنَ حَلَّتْ لَهُ O antelope of chase for him (to be chased and caught by him) for whom it is lawful; فِي كُلِّ مَا عَامٍ تَلِدُ who brings forth (for تَلِدُ) every year.

91. The relative adjectives ending in رِى (vol. I., §. 249), because standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as رَأَيْتُ التَّيْمِيَّ رَأَيْتُ التَّيْمِيَّ I saw the Tèimī, (namely) of (the tribe of) Tèim ('ibn) 'Adī, = رَأَيْتُ الرَّجُلَ مِنْ تَيْمِ تَيْمِ عَدِي; إِيْخَطَ الْبَصْرَةَ عَقَبَةُ بْنُ غَزْوَانَ الْمَازِنِيِّ مَازِنِ قَيْسِ 'Otba 'ibn Ġazwān Ēl-Māzinī, (namely) of (the tribe of) Māzin of Kais, founded Ēl-Baṣra;

يقول عبد الله بن الزبير الأسدي أسد خزيمة *says 'Abdu 'llāh 'ibn ʿZ-Ẓebīr ʿl-'Asedī, of (the tribe of) 'Ased ('ibn) Hozēima; ولقى*
 أبو الفتح ابن الرندائقي بليد بين سرخس ومرو *and he met 'Abū 'l-Feth 'ibn ʿr-Rindānakānī, (from Rindānakān,) a town between Sērāḥs and Mērw; لما كانت الايام الناصرية محمد بن قلاوون*
after there came the Nāṣirean days, (I mean the days of ʿl-Melik ʿn-Nāṣir) Muḥammad 'ibn Kalā'ūn; and even with the
interposition of a word, أبو عبيدة معمر بن المثنى التيمي بالولاء
Abū 'Obēida Ma'mar 'ibn ʿl-Muṭannā, by clientship of the tribe of Tēim, (namely) Tēim of Korēis.

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example, *بنتُ ملك* is a daughter of a king, a king's daughter, a princess, Fr. *une fille de roi*, Germ. *eine Königstochter*; but *بنتُ الملك* is the daughter of the king, the king's daughter, Fr. *la fille du roi*, Germ. *die Tochter des Königs* (either his only daughter or that daughter of his who has been already spoken of).—If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition *ل* (§. 53, b, rem. c); e. g. *بنتُ للملك* a daughter of the king; *مات أخى* a brother of mine is dead (whereas *مات أخى* would mean *my brother is dead*, that is to say, either *my only brother* or *that one of my brothers of whom we have been speaking*).

—There are some nouns, however, of a wide and general signification, which may remain indefinite even when followed by a definite genitive; for instance, ^{نَظِيرُهُ} نَظِيرُهُ, ^{مِثْلُهُ} مِثْلُهُ, ^{كَهُوَ} كَهُوَ, something like him or it; ^{بَعْضُ الْفُقَرَاءِ} بَعْضُ الْفُقَرَاءِ some poor people; ^{بَعْضُ الْمَغَائِرِ} بَعْضُ الْمَغَائِرِ a cave. See §. 82, c, f, g.

REM. In such phrases as ^{أَمْرٌ آخِرٌ وَدُنْيَا} أَمْرٌ آخِرٌ وَدُنْيَا, a matter of this life and the life to come, the indefinite ^{مُفَاتٌ إِلَيْهِ} مُفَاتٌ إِلَيْهِ shows that the ^{مُفَاتٌ} مُفَاتٌ is to be regarded as a single part, *some one matter* &c. In such cases the genitive may even be *virtually* definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite; ^{أَمْرٌ آخِرٌ وَدُنْيَا} أَمْرٌ آخِرٌ وَدُنْيَا is in fact equivalent in meaning to ^{أُمُورٍ الْآخِرَةِ وَالْأُولَى} أُمُورٍ الْآخِرَةِ وَالْأُولَى. The same remark applies to those indefinite annexations which supply the place of compound nouns or adjectives; e. g. ^{قَصْرٌ مَلِكٍ} قَصْرٌ مَلِكٍ, a royal castle, nearly the same as ^{قَصْرٌ مِّنْ قُصُورِ الْمَلِكِ} قَصْرٌ مِّنْ قُصُورِ الْمَلِكِ.

93. Nouns of the forms ^{أَفْعَلُ} أَفْعَلُ, ^{فَعْلٌ} فَعْلٌ, &c., used as superlatives (see §. 86), are construed as substantives in the singular masculine with the genitive of the word denoting the objects among which the one spoken of is preeminent. The genitive is at times indefinite and explicative, at times definite and partitive. Examples of the indefinite genitive: ^{هُوَ أَفْضَلُ رَجُلٍ} هُوَ أَفْضَلُ رَجُلٍ *he is a most excellent man*; ^{هِيَ أَفْضَلُ أَمْرَأَةٍ} هِيَ أَفْضَلُ أَمْرَأَةٍ *she is a most excellent woman*; ^{هُمَا أَفْضَلُ رَجُلَيْنِ} هُمَا أَفْضَلُ رَجُلَيْنِ *they are two most excellent men*; ^{هُنَّ أَفْضَلُ نِسَاءٍ} هُنَّ أَفْضَلُ نِسَاءٍ *they are most excellent women*; ^{اللَّهُ خَيْرُ حَافِظٍ} اللَّهُ خَيْرُ حَافِظٍ *God is the best preserver*; ^{يَا كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ} يَا كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *ye are*

the best nation that has been created for mankind ; ^{الْفَقْدُ أَفْضَلُ}
 learning is the best guide to piety, and ^{قَائِدٌ إِلَى الْبِرِّ وَأَعْدَلُ قَائِدٌ}
 walks in the straightest of paths ; ^{وَعَفَّ الْيَهُودُ بِالْبَخْلِ وَالْحَسَدِ وَهَمَّا}
 he described the Jews as being avaricious and ^{شَرَّ خَصَلَتَيْنِ}
 envious, and these two are the worst of qualities. Examples of the
 definite genitive : ^{هِيَ أَفْضَلُ النِّسَاءِ} she is the best of the women ;
 and ^{وَمَيَّةٌ أَفْضَلُ الثَّقَلَيْنِ جِيدًا} Maiya is the fairest as to neck
 of all beings (^{الثَّقَلَيْنِ} means mankind and the ginn) ; ^{هُمَا أَفْضَلُ}
 these two are the two best of the tribe ; ^{أَنْتُمَا أَصْدَقُ الصَّادِقِينَ}
 ye two are the most truthful of the truthful ; ^{أَلَا أَخْبِرُكُمْ بِأَحَبِّكُمْ}
 I will tell you who are the ^{إِلَى وَإِلَى وَأَقْرَبُكُمْ مِنِّي} dearest of you to me, and who of you shall have the nearest seats
 to me on the day of the resurrection ; ^{وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى}
 and verily thou wilt find them the greediest of men after ^{حَيَاتِهِ}
 life ; ^{خَيْرُ الْأُمُورِ أَوْسَاطُهَا} the best of things are the mediums (or
 means between two extremes) ; ^{شَرُّ النَّاسِ مَنْ يَذْهَبُ بِدِينِهِ لِذَيْنِ}
 the worst of men is he who changes his religion for that of
 others ; ^{أَفْضَلُ الْأَوَاقَاتِ شَرْخُ الشَّبَابِ وَوَقْتُ السَّحْرِ} the best of
 times are early youth and early morning. Compare in general
 §. 86. Here must also be mentioned the indefinite genitive after
^{أَوَّلُ} first, and ^{آخِرُ} last, these words being (as already remarked
 in reference to the former, §. 86, rem. a) really superlatives ;

e. g. ^{أَوَّلَ} ^{بَيْتٍ} ^{وُضِعَ} ^{لِلنَّاسِ} ^{لِلَّذِي} ^{بِبَكَّةَ} *the first house (temple)*
which was founded for mankind, was that in Bèkka (Mèkka);
^{مَسْجِدَ} ^{أَسَسَ} ^{عَلَى} ^{التَّقْوَى} ^{مِنْ} ^{أَوَّلِ} ^{يَوْمٍ} *a mosque which was*
founded upon the fear of God from the first day (of its existence);
^{عَنْ} ^{أَبِي} ^{عَبَّاسٍ} ^{أَنَّهَا} ^{آخِرُ} ^{آيَةٍ} ^{نَزَلَ} ^{بِهَا} ^{جِبْرِيلُ} *(it is stated) on the*
authority of 'Abū 'Abbās that this is the last verse (of the Kōr'ān)
which was revealed by Gabriel (lit. with which Gabriel came down).

Instead of ^{أَوَّلِ} ^{يَوْمٍ} it is, however, very usual to say ^{الْيَوْمِ} ^{الْأَوَّلِ}.

—On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see §. 78 (at the end) and §. 86, rem. b.

REM. a. If the genitive be definite, the governing adjective may also agree in gender and number with the object or objects spoken of; as ^{هِيَ} ^{فُضِّلَتِ} ^{النِّسَاءُ} *she is the best of the women*; ^{هَئِهِتَانِ} ^{أَفْضَلُ} ^{الْقَوْمِ} *these two are the two best of the tribe*; ^{هُمُ} ^{أَفْضَلُ} ^{الْقَوْمِ}, or ^{هُمُ} ^{أَفْضَلُ} ^{الْقَوْمِ} *they are the best of the tribe*; ^{هُنَّ} ^{فُضِّلَتِ} ^{النِّسَاءُ}, or ^{هُنَّ} ^{فُضِّلَتِ} ^{النِّسَاءُ} *they are the best of the women*; ^{وَكَذَلِكَ} ^{جَعَلْنَا} ^{فِي} ^{كُلِّ} ^{قَرْيَةٍ} ^{أَكْبَارَ} ^{مُجْرِمِيهَا} ^{لِيُكْرَهُوا} *and similarly We have placed in every town its greatest sinners to plot in it*; ^{أَحْسَنُكُمْ} ^{أَخْلَاقًا} *the best of you in moral character*; ^{النَّاصِ} ^{وَالْأَشْجُ} ^{أَعْدَلًا} ^{بَنَى} ^{مَرْوَانَ} *the Lessener (Yèzid 'ibn 'el-Welīd, so called because he lessened the pay of the troops) and the Scarred (le Balafre, 'Omar 'ibn 'Abdu 'l-'Azīz) were the two most just of the Bēnū Mawānā: أَنْتَ أَشْعَرُ أَهْلِ جَدَّتِكَ thou art the greatest poet of the people of thy colour (words addressed to the negro poet Nōḡīb). In these last two examples, however, many grammarians say that أَعْدَلًا and أَشْعَرُ are not superlatives, but stand for عَادِلًا and شَاعِرًا.*

REM. b. In such constructions as *أَفْضَلُ رَجُلٍ*, *أَوَّلُ يَوْمٍ*, *خَيْرُ أُمَّةٍ*, *عَالِي أَسْمِ السَّاجِدِ*, and *عَزِيزُ كِتَابِكُمْ*, the genitive is explicative (as in *مَدِينَةُ بَغْدَادَ*, §. 95), and not, as might at first sight appear, a substitute for a *temyiz-accusative* (§. 44, e). *أَفْضَلُ رَجُلٍ* is not = *أَفْضَلُ رَجُلًا* *most excellent as a man* (*très distingué en tant qu'homme*); for we cannot say *هُمَا أَفْضَلُ الرَّجُلِ*, as we say *هُمَا طَوِيلَا اللَّحْيَةِ* *they are both long of beard*, instead of *هُمَا طَوِيلَانِ لِحْيَةٍ*, but, on the contrary, we must say *هُمَا أَفْضَلُ رَجُلَيْنِ*.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite or indefinite, after the substantive designating the thing; as *ثَوْبٌ حَرِيرٍ* a silk dress, *صَنَمُ الذَّهَبِ* the golden image (see §§. 76, 77, 80, and 92). Frequently, however,—and this is the older construction,—the substantive denoting the material is put in apposition to the object as a determinative of kind (*بَيَانٌ*), both being either definite or indefinite. For example: *الصَّنَمُ الذَّهَبُ* the golden image (not *الصَّنَمُ الذَّهَبِ*); *الْكُاسُ الْفِضَّةُ* the silver cup; *الْأَلْصَانِيَّةُ* the porcelain (or china) dish; *الصَّلْبَانُ الْخَشَبُ* the wooden crosses; *إِخْتَذَ ثَوْبًا دِيبَاجًا* a calf of red gold; *عَجَلًا جَسَدًا* he made a dress of brocade; *وَوَجَدَ فِي وَسْطِهِ حَوْضًا رُخَامًا مُطْبَقًا* and he found in the centre of it a sarcophagus of marble, with a cover; *وَعَلَيْهَا مِثْلَانِ سَاجٍ* and beside it are two posts of teak-wood; *إِحْمِلْ إِلَيْهِ دِرْعِي الْحَدِيدِ* carry to him my iron coat of mail;

فَنَزَعُوا عَنْهُ ثِيَابَهُ الْحَرِيرَ وَالْبَسُوهُ ثِيَابًا مِنَ الشَّعْرِ and they stripped off from him his silken garments, and clothed him in garments of hair ; الْفِرَافِرُ الْبَرْطَاسِيُّ mantles of *Burtās* (i. e. of fur from the country of the *Burtās*) ; الْغَضَائِرُ الصِّينِيَّةُ porcelain (or china) bowls or plates ; الثِّيَابُ الْعَتَابِيَّةُ robes of (the stuff called) *el-Attābī* (manufactured in الْعَتَابِيَّةُ, one of the quarters of Bagdād) ; الْكُوسَى الدَّرَجِينِيَّةُ cloaks of (the stuff called) *Ed-Darjīnī* (manufactured in Dargīn in North Africa).

REM. a. In this case the construction rises from the particular to the general, from the individual or special to the generic ; but the reverse may hold good. For example, instead of عِمَامَةٌ سَقَى an old worn-out turban, بُرْدٌ خَلَقَ an old tattered garment, ثِيَابٌ أَخْلَقَ old tattered clothes, ثَوْبٌ سَمَلٌ or ثَوْبٌ بَرْدَةٌ a thread-bare old garment, أَسْمَالٌ سَقَى an old worn-out garment, we may say سَقَى عِمَامَةً a worn-out old (thing) of a turban, خَلَقَ بُرْدًا, أَخْلَقَ ثِيَابًا, جَرَدَ بُرْدَةً, أَجْرَدَ ثَوْبًا ; أَسْمَالٌ ثَوْبٌ سَمَلٌ ثَوْبٌ بَرْدَةٌ, أَخْلَقَ ثِيَابًا, خَلَقَ بُرْدًا ; أَسْمَالٌ مَلِيَّتَيْنِ (مَلَاةٌ dimin. of مَلَاةٌ) لَيْسَ ; عِنْدَنَا مِنْ مَالِ الْمُسْلِمِينَ إِلَّا جَرْدُ هَذِهِ الْقُطِيفَةِ there is nothing in our possession of the property of the Muslims but this thread-bare old garment.

REM. b. Different from the above are such constructions as رَطْلٌ زَيْتٌ a pint of olive oil, الْبَيْتُ الْحَرَامُ the sacred house (temple), الْكَعْبَةُ الْحَرَامُ the holy Ka'ba, الْأَشْهُرُ الْحَرَامُ the sacred months, مَدِينَةٌ خَرَابٌ a ruined or deserted city, الرَّجُلُ الْأَسْوَى the bad man. In the first of these, زَيْتٌ is not a بَيَانٌ, but a بَدَلٌ or permutative, instead of which we may employ a *temyiz*-accusative (رَطْلٌ زَيْتًا) or a genitive (رَطْلٌ زَيْتٍ) ; in

the others, *حَرَامٌ*, plur. *حُرُمٌ*, *خَرَابٌ*, and *سَوٌّ*, are adjectives of both genders (originally infinitives).

REM. c. Similarly, in Hebrew and Syriac, *הַבָּקָר הַבְּרָזָה* the *brazen oxen* (2 Kings, xvi. 17), *בִּמְנָה דִּנְרָא* a *golden dinār*.

95. The genitive construction is also often extended in Arabic to things that are identical, the second of which ought strictly to be in apposition to the first. This remark applies:—

a) To nicknames in connection with the names of persons ; as *سَعِيدٌ كُرْزٍ* *Sa'id (nicknamed) Kurz*, i. e. *wallet*, = *سَعِيدُ الَّذِي* *Kais (nicknamed) Kuffa*, i. e. *dried gourd* ; *هو كُرْزٌ* ; *زَيْدٌ بَطَّةٌ* *Zèid (nicknamed) Batta*, i. e. *bottle*.

REM. In such cases as *سَعِيدٌ كُرْزٍ* the use of the apposition is equally correct, nom. *سَعِيدٌ كُرْزٌ*, gen. *سَعِيدٍ كُرْزٍ*, acc. *سَعِيدًا كُرْزًا*. If the name is defined by the article, the apposition alone is allowable ; as *اللَّيْثُ كُرْزٌ*. The same thing holds good, if either word is a compound (e. g. *عَبْدُ اللَّهِ* *Abdu 'llāh*, or *أَنْفُ النَّاقَةِ* *camel's nose*) ; as *عَبْدُ* *أَبُو زَيْدٍ قَفَّةٌ*, *عَبْدُ اللَّهِ بَطَّةٌ*, *سَعِيدُ أَنْفِ النَّاقَةِ*, *اللَّهُ كُرْزٌ*. Some, however, allow the nickname to be put in the accusative, when the name is in the nominative ; in the nominative, when the name is in the accusative ; and in either case, when the name is in the genitive ; as *رَأَيْتُ سَعِيدًا أَنْفَ النَّاقَةِ* (scil. *أَعْنِي I mean*) ; *رَأَيْتُ سَعِيدًا أَنْفَ النَّاقَةِ* (scil. *مَرَرْتُ بِسَعِيدٍ أَنْفِ النَّاقَةِ* ; (الَّذِي هُوَ

b) To the names of towns, rivers, mountains, &c., when preceded by the words for *town*, *river*, &c. ; as *مَدِينَةُ بَغْدَادَ*

the city of Bagdād (= الْمَدِينَةُ الَّتِي هِيَ بَغْدَادُ) ; نَهْرُ الْفَرَاتِ
the river Euphrates ; بَحْرُ النَّيْلِ the river Nile ; طُورُ سَيْنِينَ mount
Sinai ; شَهْرُ رَمَضَانَ the month of Ramadān.

c) To words, regarded merely as such, and governed by a word signifying word, such as كَلِمَةٌ or لَفْظٌ ; e. g. كَلِمَةٌ كَانَتْ the word *kāna* (see §. 78).

d) To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar ; as لُجَيْنُ الْمَاءِ the silvery water (lit. the silver of the water), = اللَّجِينُ الَّذِي هُوَ الْمَاءُ, i. e. الْمَاءُ الَّذِي هُوَ مِثْلُ اللَّجِينِ. Here the مَظَافٍ إِلَيْهِ is the *primum comparationis*, and the مَظَافٍ the *secundum comparationis*.

e) To adjectives defined by the article in connection with substantives not so defined ; as بَيْتُ الْمَقْدِسِ the Holy Temple (i. e. Jerusalem), = الْبَيْتُ الَّذِي هُوَ الْمَقْدِسُ, or, shortly, الْبَيْتُ الْمَقْدِسُ ; بَابُ الصَّغِيرِ the little gate (as a name), = رِبْعُ الْأَوَّلِ the first Rabi', and رِبْعُ الْآخِرِ the last (second) Rabi' (names of months) ; عَامُ الْأَوَّلِ last year ; مَسْجِدُ الْجَانِبِ الْغَرْبِيِّ the western side, = الْجَانِبُ الْغَرْبِيُّ ; بَقْلَةُ الْحَمَقَاءِ the congregational mosque, = الْمَسْجِدُ الْجَامِعُ ; دَارُ الْآخِرَةِ the foolish herb, purslane, = الْبَقْلَةُ الْحَمَقَاءُ ;

other world, the world to come, = الدَّارُ الْآخِرَةُ. In these and similar annexations some grammarians see an *إِضَافَةُ الْمَوْصُوفِ إِلَى الصِّفَةِ*, or annexation of the thing described to the descriptive epithet, i. e. of the substantive to the adjective; but as such an annexation is impossible (see §. 78), those grammarians are correct, who regard the adjective as having been raised to the level of a substantive. Strictly speaking, بَيْتُ الْمَقْدِسِ means the house of the holy place (taking مَقْدِس, if we like, as *nomen loci* from قَدَس to sanctify, vol. I., §. 227); رَبِيعُ الْأَوَّلِ, the Rabi' of the first place, first in order; &c. On the other hand, in صَلَوةِ الْأَوَّلَى the annexation is an ordinary, proper one (إِضَافَةُ حَقِيقِيَّةٌ), the word سَاعَةٌ, hour, being understood; صَلَوةُ الْأَوَّلَى (see §. 77). Similarly, some grammarians consider جَانِبُ الْغَرْبِيِّ = مَسْجِدُ الْمَكَانِ الْجَامِعِ = مَسْجِدُ الْجَامِعِ, جَانِبُ الْمَكَانِ الْغَرْبِيِّ = مَسْجِدُ الْحَقِّاقِ = مَسْجِدُ الْوَقْتِ الْجَامِعِ, or بَقْلَةُ الْحَبَةِ الْحَقِّاقِ = بَقْلَةُ الْحَقِّاقِ. Here too the constructions دَارُ الْحَيَاةِ الْآخِرَةِ = دَارُ الْآخِرَةِ, غَزِيرُ كِتَابِكُمْ, &c., find a place (see §. 78, at the end, §. 86, rem. b, and §. 93).

REM. This sort of annexation is called by the grammarians *إِضَافَةُ التَّفْسِيرِيَّةِ*, or *الإِضَافَةُ التَّفْسِيرِيَّةُ*, the interpretative annexation, as also *إِضَافَةُ الْبَيَانِ*, or *الإِضَافَةُ الْبَيَانِيَّةُ*, the explicative annexation. The special sort mentioned under *d* is named *إِضَافَةُ التَّشْبِيهِ*, the comparative annexation.

3. The Numerals.

96. We have already mentioned, in vol. I., §§. 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case; but when placed in annexation before them, govern the genitive plural, as ^{سِتَّة} ^{رِجَالٍ} *six men*, ^{ثَلَاثُ} ^{جَوَارٍ} *three girls*, ^{ثَلَاثُنَا} *we three* (women), ^{أَرْبَعُونَ} *the four of them* (men). The genitive must, in every possible case, be that of the *broken* plural (vol. I., §. 300, *b*, and §§. 304, 305); and if the substantive has a ^{جَمْعٌ} *جمع* as well as a ^{كثْرَةٌ} *كثرة* (vol. I., §. 307), the former ought to be used; e. g. ^{خَمْسَةُ} ^{أَنْوَابٍ} *five pieces of cloth*, ^{ثَمَانِيَةُ} ^{أَجْبَةِ} *eight sacks*, ^{عَشْرَةُ} ^{عِلْمَةٍ} *ten slaves*, ^{ثَلَاثَةُ} ^{أَفْلُسٍ} *three fils* (a copper coin), not ^{خَمْسَةُ} ^{ثِيَابٍ} *five robes*, ^{ثَمَانِيَةُ} ^{جُرْبٍ} *eight shawls*, ^{عَشْرَةُ} ^{عِلْمَانٍ} *ten sciences*, ^{ثَلَاثَةُ} ^{فُلُوسٍ} *three fils*. — They are very rarely construed with the accusative ^{خَمْسَةَ} ^{أَنْوَابٍ} *five robes*, instead of ^{خَمْسَةُ} ^{أَنْوَابٍ} *five robes* (§. 44, *e*); as ^{خَمْسَةَ} ^{أَنْوَابٍ} *five robes*, instead of ^{خَمْسَةُ} ^{أَنْوَابٍ} *five robes*.

REM. *a*. The word ^{مِائَةٌ} *مائة* forms an important exception to the above rule, being always placed after the governing unit in the genitive singular, as ^{ثَلَاثَةُ} ^{مِائَةٍ} *three hundred*. Only a poet can venture to say ^{ثَلَاثُ} ^{مِائَةٍ} *three hundred*.

REM. *b*. Should a ^{جَمْعٌ} ^{أَلْفَةٌ} *جمع ألفة* be little or not at all in use, the ^{جَمْعٌ} ^{أَلْفَةٌ} *جمع ألفة* must of course be employed; as ^{ثَلَاثَةُ} ^{شُجُوعٍ} *three shoe-strings*, because ^{أَشْجَعُ} and ^{أَشْجَعُ} are rare or doubtful. Even in the Kor'ān, however, we find ^{ثَلَاثَةَ} ^{قُرُوءٍ} *three menstruations*, instead of ^{ثَلَاثَةُ} ^{قُرُوءٍ} *three menstruations*, instead of ^{ثَلَاثَةُ} ^{قُرُوءٍ} *three menstruations*.

97. Of the two words **وَاحِدٌ** and **أَحَدٌ** the former is more commonly used as an adjective, the latter as a substantive; e. g. **رَجُلٌ وَاحِدٌ** a single man, one man, **إِلَهُ الْوَاحِدِ** to the one God; **أَحَدُ النَّاسِ** one of the people, **أَحَدُ الثَّلَاثِ** one (fem.) of the three, **أَحَدُهُمْ** one of them. **أَحَدٌ** is used absolutely in negative and interrogative phrases in the sense of *any one*; as **لَا أَحَدٌ** *there is no one in the house*; **مَا جَاءَنِي أَحَدٌ** *no one came to me*; **هَلْ أَحَدٌ رَأَى مِثْلَ هَذَا** *has any one seen the like of this?* As applied to God, the two words are interchangeable, **هُوَ الْوَاحِدُ** or **هُوَ الْاَحَدُ**; and also in the compound numbers 21, 31, etc., **وَاحِدٌ وَعِشْرُونَ** or **أَحَدٌ وَعِشْرُونَ**, etc. — **اِثْنَانِ**, fem. **اِثْنَتَانِ** or **ثِنْتَانِ**, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as **لَا تَتَّخِذُوا إِلَهَيْنِ اِثْنَيْنِ** *do not take unto yourselves two gods*; **فَأَسْلَكَ فِيهَا مِنْ كُلِّ زَوْجٍ اِثْنَيْنِ** *bring into it (the ark) of every (species of animals) a pair (lit. two individuals, male and female)*; **وَالَّذِي جَعَلَ لَهُ مَلَأُ الدِّينِ بَدَلًا مِنْ مَكِّسِ الْحَاجِّ الْفَا دِينَارِ اِثْنَانِ** *what Salāḥo'd-dīn (Saladin) has assigned him in lieu of the tax levied on the pilgrims is 2000 dīnārs*; **نَارِلَيْنِ مِئْذَ شَهْرَيْنِ** *dwelling (in it) for the last two months*; **عَلَى مِيلَيْنِ اِثْنَيْنِ** *at a distance of two miles from it*. It is very rarely prefixed to the things numbered, and then requires the genitive singular; as **حَبَّتَا حَنْظَلٍ** *two colocynth gourds*, = **حَبَّتَا**

حَنَظَلٍ دَانَةٌ *grain, berry*, being used, like the Persian *dānē*, *dūna*, in counting fruit). See vol. I., §. 321, rem. c.

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by the simple genitive, but by the preposition *مِنْ*; as *فَخَذَ أَرْبَعَةً مِنَ الطَّيْرِ* *take then four birds*, = *أَرْبَعَةُ طَيْرٍ مِنَ الطَّيْرِ*; *تِسْعَةً مِنَ الرِّهْطِ* *nine of the people*, = *تِسْعَةُ أَشْخَاصٍ مِنَ الرِّهْطِ*. Sometimes, however, the collective itself is put in the simple indefinite genitive; as *وَكَانَ فِيهَا* *there were in the city nine persons*; *وَهُمْ أَرْبَعَةٌ* *and they were four in number*.

99. The cardinal numbers from 11 to 99 take, as already mentioned (§. 44, c, rem. b, and vol. I., §. 323, rem. b), the objects numbered in the accusative singular; as *ثَلَاثَةَ عَشَرَ رَجُلًا* *thirteen men*; *تِسْعَ عَشْرَةَ امْرَأَةً* *nineteen women*; *ثَلَاثَةَ وَسَبْعِينَ رَجُلًا* *seventy-three men*; *تِسْعَ وَتِسْعِينَ نَعْجَةً* *ninety-nine sheep*. They are very rarely followed by the accusative plural; as *وَقَطَمْنَاهُمْ* *and we divided them into twelve tribes* (or) *nations*.—As to gender, the *tens* (*عَشْرُونَ*, &c.) are both masculine and feminine, but the *units* conform to the gender of the noun denoting the things numbered; as *أَحَدَ عَشَرَ كَوْكَبًا* *eleven stars*; *أَرْبَعُونَ وَخَمْسَ* *forty-five she-camels*.

REM. **بَفْعَ** (also **بَفْعَ**) is construed like the numerals which it represents (vol. I., §. 319, rem. *b*, etc.), but does not vary in gender, according to the best authorities, when unaccompanied by another number and signifying from 3 to 10; as **بَفْعَ رِجَالٍ**, **بَفْعَ نِسَاءٍ**, **بَفْعَ سِنِينَ**, but **بَفْعَةً** **بَفْعَةً** **وَتَلْثُونَ مِنَ الْمُسْلِمِينَ**, **بَفْعَ عَشْرَةِ أَمْرَأَةٍ**, **عَشْرَ رَجُلًا** *some thirty, or thirty and odd, of the Muslims*, **بَفْعَ أَرْبَعُونَ سَنَةً** *some forty years or forty and odd years*.

100. If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as **عِشْرُونَ دِينَارًا نَاصِرِيًّا** *twenty dīnārs of Ḥ-Melik Ḥn-Nāṣir* (where **نَاصِرِيًّا** agrees grammatically with **دِينَارًا**, accus. sing. masc.), or **عِشْرُونَ دِينَارًا نَاصِرِيَّةً** (where **نَاصِرِيَّةً** agrees logically with **عِشْرُونَ**, as representing the broken plural **دِنَانِيرٍ**, which requires an adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (the tens) may be construed, like substantives, with the genitive; as **عِشْرُو زَيْدٍ** *Zeid's twenty (camels)*; **ثَلَاثُونَكَ** *your thirty (servants)*. Compare §. 108.

102. The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except **إِثْنَا عَشَرَ** and its fem.). In this case they remain,

according to most grammarians, indeclinable, as *خَمْسَةُ عَشْرَ*, fem. *خَمْسَ عَشْرَتِكَ*, *thy fifteen* (nom., gen., acc.). According to others, the *عَجز* or latter part of the compound is declined; as *خَمْسَةُ عَشْرَ*, gen. *خَمْسَةِ عَشْرِكَ*, acc. *خَمْسَةَ عَشْرِكَ*. Others still admit the declinability of the *صَدْر* or former part of the compound, and put the *عَجز* or latter part in the genitive; as *خَمْسَةُ عَشْرِكَ*, gen. *خَمْسَةِ عَشْرِكَ*, acc. *خَمْسَةَ عَشْرِكَ*.

103. The cardinal numbers *مِائَةٌ* a hundred, and *أَلْفٌ* a thousand, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as *مِائَةُ رَجُلٍ* 100 men; *مِائَتَا حِمَارٍ* 200 asses; *ثَلَاثُمِائَةِ كَلْبٍ* 300 dogs; *أَلْفٌ مَدِينَةٍ* 1000 cities; *أَلْفَا كِتَابٍ* 2000 books; *أَرْبَعَةُ* 4; *أَحَدُ عَشَرَ أَلْفَ دِينَارٍ* 11,000 *dīnārs*; *ثَلَاثُمِائَةِ أَلْفِ رَجُلٍ* 300,000 men.

REM. The accus. sing. or genit. plur. after *مِائَةٌ* is very rare; as *إِذَا عَاشَ أَلْفًا مِائَتَيْنِ سَامًا وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةِ سَنِينَ* when a man has lived two hundred years; and they tarried in their cave three hundred years (where others read *مِائَةٍ*, and regard *سِنِينَ* as a *بَدَل* or permutative apposition to *ثَلَاثَ مِائَةٍ*).

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as *بَيْنَ الْهَجْرَةِ وَبَيْنَ آدَمَ عَلَى*

مَقْتَضَى التَّوْرَةِ الْعِبْرَانِيَّةِ أَرْبَعَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَاحِدَى وَارْبَعُونَ
 between the *Higra* and Adam, according to the Hebrew
 Pentateuch, there are 4741 years; بَيْنَ تَبْلِيلِ الْأَلْسِنِ وَبَيْنَ
 الْهَجْرَةِ عَلَى اخْتِيَارِ الْمُؤَرِّخِينَ ثَلَاثَةُ آلَافٍ وَثَلَاثُمِائَةٍ وَارْبَعِ سِنِينَ
 between the confusion of tongues and the *Higra*, there are,
 according to the assumption of the chronologists, 3304 years. The
 substantive may, however, be repeated after each numeral; as
 الْغَرْبِيَّةُ غَيْرَتَهَا أَلْفَا أَلْفٍ دِينَارٍ وَمِائَةُ أَلْفٍ دِينَارٍ وَارْبَعَةُ أَلْفٍ دِينَارٍ وَارْبَعُونَ
 the revenue of (the province of)
el-Garbīya (in Lower Egypt) is 2,144,080 military *dīnārs*. In
 large amounts, consisting of millions, hundreds of thousands and
 thousands, the word أَلْفٌ must be repeated after each
 numeral; as جُمْلَةُ ذَلِكَ تِسْعَةُ آلَافٍ أَلْفٍ وَخَمْسُمِائَةِ أَلْفٍ وَارْبَعَةُ
 وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَارْبَعَةُ أَلْفٍ وَسِتُّونَ دِينَارًا
 the total of this amounts
 to 9,584,264 *dīnārs*.

105. The higher cardinal numbers, as well as those from 3 to 10 (vol. I., §. 321), may be placed in apposition to the substantive denoting the objects numbered; as جَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ
 he drew the net to land,
 كَانَتْ شُعُوبُ أَوْلَادِهِ مِثْلَةَ سَمَكٍ كَبِيرٍ مِائَةً وَثَلَاثَةً وَخَمْسِينَ
 full of large fishes, a hundred and fifty-three; نُوحُ الثَّلَاثَةِ عِنْدَ تَبْلِيلِ الْأَلْسِنِ اثْنَيْنِ وَسَبْعِينَ شَعْبًا
 the nations
 sprung from the three sons of Noah were, at the time of the con-
 fusion of tongues, seventy-two in number (the substantive denoting

the things numbered, شَعْبُ, is repeated here, because the last numeral requires it in a form different in number and case from (شُعُوبُ).

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered (see vol. I., §. 319), the following rules hold.

a) The numeral agrees in gender with the *singular* of the substantive denoting the things numbered; as سَبْعَ سِنِينَ seven years (sing. سَنَةٌ, fem.), but سَبْعَةُ أَعْوَامٍ id. (sing. عَامٌ, masc.); ثَلَاثَةَ حَمَامَاتٍ three baths (sing. حَمَامٌ, masc.); سِتَّةَ مَجَلَّدَاتٍ six volumes (sing. مَجْلَدٌ, masc.). This rule holds even when the substantive itself is suppressed; as صُمْتُ خَمْسَةَ I fasted five days (i. e. خَمْسَةَ أَيَّامٍ, from يَوْمٌ, masc., a day); سِرْتُ خَمْسًا I travelled five nights (i. e. خَمْسَ لَيَالٍ, from لَيْلَةٌ, fem., a night); اذْهَبْ أَرْبَعَ مِنْهُمْ عَلَى أَرْبَعٍ among them are creatures which walk on four feet (i. e. عَلَى أَرْبَعِ أَرْجُلٍ, from رَجُلٌ, fem., a foot); يَا عَيْنِي بَكَى عِنْدَ كُلِّ صَبَاحٍ حُودَى بِأَرْبَعَةٍ عَلَى الْجَرَّاحِ O eye of mine, weep every morning (صَبَاحٌ in rhyme for صَبَاحٍ); shed copious tears over el-Garrāh (lit. weep with the four channels for tears, بِأَرْبَعَةِ الشُّرُوفِ, from the sing. شَأْنٌ, masc., or with the four corners of the eyes, بِأَرْبَعَةِ جَوَانِبِ الْعَيْنِ, from the sing. جَانِبٌ, masc., a side).

REM. This rule is often disregarded by modern incorrect writers and copyists.

b) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e. g. ثَلَاثَةُ أَشْخَاصٍ *three persons*, from شَخْصٌ, masc.; ثَلَاثُ أَهْلِيْنَ *three individuals*, from أَهْلٍ, fem. But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as فَكَانَ مِجْنَى دُونَ مَنْ كُنْتُ أَتَقَى ثَلَاثَ شُخُوصٍ كَاعِبَانِ وَمَعْصُورٍ *and so my shield against those whom I feared was three persons, two girls and a young woman* (كَاعِبٌ and مَعْصُورٌ are used only of women, vol. I., §. 297, c, rem. b; شُخُوصٌ is here employed by the poet, through the exigency of the metre, instead of أَشْخَاصٍ, §. 96; مَعْصُورٌ stands in rhyme for مَعْصُورٍ). Again: فَإِنَّ كِلَابًا هَذِهِ عَشْرُ أَبْطَنِ وَأَنْتَ بَرِيءٌ مِنْ قِبَائِلِهَا الْعَشْرِ *this (tribe of) Kīlāb has ten branches, but thou hast nought to do with its ten branches* (أَبْطَنٌ is a plural of بَطْنٌ, vol. I., §. 304, rem. c, which is masc., but the numeral takes the gender of the feminine substantive قِبَائِلَةٌ, which immediately follows in its plural form قِبَائِلٌ; and in the Kor'ān, ch. vii. 160, وَقَطَعْنَاهُمْ اثْنَتَى عَشْرَ أَسْبَاطًا أَمَّا and we divided them into twelve tribes (or) nations (أَسْبَاطٌ is the plural of سَبْطٌ, masc., Heb. שִׁבְטָה, but the numeral agrees with

أَمَّةٌ, which follows in the plural form أُمَّم). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as ثَلَاثَةُ أَنْفُسٍ *three persons (of the male sex)*, where ثَلَاثَةُ is masc., although نَفْسٌ is fem., because نَفْسٌ is here equivalent to رَجُلٌ or إِنْسَانٌ.

c) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e.g. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا *he who does a good thing, shall receive a tenfold recompense for it*, lit. *shall receive ten (good things) like it* (عَشْرٌ is fem., because مِثْلٌ, plur. أَمْثَالٌ, though masc., is here only an epithet of حَسَنَاتٍ understood, the plur. of حَسَنَةٌ, which is fem.).

d) When the numeral is connected with the substantive by the preposition مِنْ (§. 98), it agrees in gender with the substantive; as أَرْبَعٌ مِنَ الْغَنَمِ *four sheep* (غَنَمٌ being fem., vol. I., §. 290, a, e); ثَلَاثَةٌ مِنَ الْبُطِ *three ducks* (بُطٌ being masc., vol. I., §. 292, a). This is the case even when an epithet follows which fixes the real gender of the objects numbered; as ثَلَاثَةٌ مِنَ الْبُطِ إِنَاثٌ *three ducks, females*; أَرْبَعٌ مِنَ الْغَنَمِ ذَكَوْرٌ *four sheep, males*. If, however, the epithet be placed between the numeral and the substantive, the numeral must agree in

gender with the epithet; as ثَلَاثُ إِنَاثٍ، أَرْبَعَةُ ذُكُورٍ مِنَ الْغَنَمِ
مِنَ الْبَطْنِ.

c) The numerals as abstract numbers (vol. I., §. 309, *b*, *c*) are of the masculine gender; as ثَلَاثَةُ نِصْفِ سِتَّةٍ، or الثَّلَاثَةُ نِصْفُ السِّتَةِ، *three is the half of six*.

f) In the enumeration of several groups of objects of different genders, the following rules hold. — α) The numerals from 3 to 5, inclusive, must be repeated before each substantive, and vary in gender accordingly; as لِي خَمْسَةُ أَعْبِدٍ وَخَمْسُ إِمَاءَ (أَم) *I have five male and five female slaves*. β) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as لِي ثَمَانِيَةُ أَعْبِدٍ وَإِمَاءَ (أَم) *I have eight male and (eight) female slaves*, or, transposing the words, لِي ثَمَانِي، لِي ثَمَانِي (أَم) *I have eight male and (eight) female slaves*. γ) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational beings; as عِنْدِي خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً *I have fifteen male and (fifteen) female slaves*, or, transposing the words, عِنْدِي خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا. But when the substantives designate irrational objects, the numerals take the gender of the nearest substantive; as عِنْدِي خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً *I have fifteen male and (fifteen) female camels*, or, transposing the words, عِنْدِي خَمْسُ عَشْرَةَ نَاقَةً وَجَمَلًا. If, however, in the case of irrational objects, a vague, general expression,

such as مَا بَيْنَ (§. 67), be interposed between the numeral and the things numbered, the numeral is always of the *feminine* gender; as عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ *I possess fifteen camels, male and female*, or, transposing the words, عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ وَجَمَلٍ.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

a) When the numeral is used to express an abstract number, and hence contains the idea of genus; e. g. الثَّلَاثَةُ نِصْفِ السَّيِّئَةِ *three (every three) is the half of six (every six)*. The article is here employed لِلْجِنْسِ, to indicate the genus. It is not, however, essential, for, regarding the numeral as a عِلْمٌ جِنْسِيٌّ (vol. I., §. 191, rem. b, 5 a), we may say with equal correctness ثَلَاثَةُ نِصْفِ سَيِّئَةٍ.

b) When the objects numbered have already been mentioned, or are supposed to be well known; as فَرَجَ السَّبْعُونَ بِفَرَحٍ and وَقَدْ جَاوَزَتْ حَدَّ *the seventy (disciples) returned with joy*; وَقَدْ جَاوَزْتُ حَدَّ *since I am already past forty*, scil. سِتَّةَ سِنَةٍ years (observe سِتَّةَ سِنَةٍ by poetic license for اَلْأَرْبَعِينَ). The article is here used لِلْعَهْدِ, to indicate previous knowledge.

c) When the numeral is in apposition, as an adjective, to a definite noun; as اَلْخَمْسَةُ الرِّجَالُ *the five men* (οἱ ἄνδρες οἱ πέντε, see vol. I., §. 321).

d) When the numerals, from 3 to 10, precede a definite noun in the construct state (see §. 92); as ثَلَاثَةُ الرِّجَالِ *the three men* (lit. the triad of the men); عَشْرَةُ الْعِلْمَةِ *the ten slaves*; عَشْرُ الْغُجَّارِ *the ten female slaves*; أَرْبَعُ الْبُيُوتِ *the four houses*; خَمْسَةُ الْإِصْبَارِ *the five spans*; ثَلَاثُ الْأَثْنَيْنِ *the three stones (on which the cooking-pot rests)*. Sometimes, however, the numeral too has the article; as الْخَمْسَةُ الْأَنْوَابِ *the five dresses*; الثَّلَاثَةُ الْأَصَوَاتِ *the three selected airs or tunes*; هَذِهِ السِّتُ الْمَدِينِ *these six cities*. — According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as الْأَرْبَعَةُ أَخْمَاسِ *the four-fifths*; الْخَمْسُ قَرْيَ *the five villages*; الثَّلَاثَةُ رِجَالٍ *the three men* (vulg. رِجَالُ الثَّلَاثَةِ). — The same remarks apply to مِائَةٌ and أَلْفٌ, with their derivatives and compounds; e. g. ثَلَاثَةُ آلَافِ ثَلَاثُمِائَةِ الدِّينَارِ *the 300 dinārs*, ثَلَاثَةُ آلَافِ الدِّرْهَمِ *the 3000 dirhams*; but also الثَّلَاثُمِائَةُ الدِّينَارِ, الثَّلَاثُمِائَةُ الدِّرْهَمِ, and in more modern Arabic الثَّلَاثُمِائَةُ دِينَارٍ, الثَّلَاثُمِائَةُ دِرْهَمٍ. — Those numerals which take the objects numbered in the accusative singular, must have the article prefixed to them to render them definite, as الثَّلَاثُونَ رَجُلًا *the 90 men*; and in the case of a compound of tens and units, the article must be prefixed to both, as

السبعة والسبعون جملاً *the 77 camels*. The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without making any change in the termination, except in the case of 12; as *الثلاثة عشر جملاً* *the thirteen camels*. But others allow the repetition of the article, as *قبر ياقب الحواري أحد الاثني*; *الثلاثة عشر جملاً*; *قبر ياقب الحواري أحد الاثني* *the grave of James the apostle, one of the twelve*.

REM. The peculiar construction of the numerals in modern Arabic, is analogous to that employed by the same dialect in such nominal compounds as *الماورد* (vulg. *الماورد*) *rose-water*, for the classical *ماء الورد*; *حما اللبان* *frankincense in grains*, for the classical *اللبان*; *رأس* *the capital or principal* (in speaking of money), for *الرسم*; *التمر الهندي* *the tamarind* (lit. *the Indian date*), for *التمر الهندي*.

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare §. 101 and §. 106, a); as *خامس عشرهم* *the fifteenth of them*; *ثم سار السلطان إلى عراز ونازلها ثالث* *next the sultān proceeded to 'Azāz, and laid siege to it on the third of Du'l-Kāda*, and took possession of it by capitulation on the seventh of Du'l-Hijja; *وكان ثامن عشرين تموز* *and it was the twenty-eighth of Tēmūz* (in this example *ثامن* is in the construct state before *عشرين*, lit. *the eighth of the twenties*, and so also in the following

ones, in which, however, the modern form عَشْرِينَ, gen. عَشْرِينَ, acc. عَشْرِينَ, is used instead of the classical عَشْرُو, gen. and acc. عَشْرِي; just as in the noun we find سِنِينَ instead of سِنُو and سِنِي, from سِنُون, plur. of سَنَة a year, vol. I., §. 302, rem. d); فِي ثَالِثِ عَشْرِينَ تَشْرِى هُوَ حَادِي عَشْرِينَ it is the twenty-first of Tisrī; عَشْرِينَ نَدَى بِالقَاهِرَةِ on the twenty-third of this (month) there was a proclamation made in El-Kūhira.

109. An ordinal number is not unfrequently connected with the genitive either a) of its own cardinal, or b) of the cardinal which is one less than its own.

a) In the former case, the ordinal expresses indefinitely one of the individuals designated by the cardinal; as لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ verily they are unbelievers who say, God is a third of three (is one of three); إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا when those, who were unbelievers, drove him forth a second of two (one of two, with a single companion); خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ Zeid went out a seventh of seven (with six companions). With the numerals from 11 to 19, we may either use the whole ordinal number, or (which is better) suppress the second part of it, in which case the first part becomes declinable; as ثَانِي عَشْرَ أَتَى or ثَانِي عَشْرَ أَتَى, a twelfth of twelve, fem. ثَانِيَةَ عَشْرَةَ أَتَى or ثَانِيَةَ عَشْرَةَ أَتَى

ثَلَاثُ ثَلَاثَةِ عَشَرَ, or ثَلَاثَ عَشَرَ ثَلَاثَةَ عَشَرَ; عَشْرَةَ
thirteen, fem. ثَلَاثَةُ ثَلَاثَ عَشَرَ or ثَلَاثَةَ عَشَرَ; etc.

REM. Compare in old German *selbe vierde*, i. e. *mit drei andern*; *zwo riten sâhen einen ritter selben dritten*, i. e. *mit zwei andern*; *der grâve selbe zwelfte in eine barken spranc*, i. e. *mit elf andern*.

b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare §. 86, rem. a) from the verbs ثَلَّتَ to make (two) into three, رَبَعَ to make (three) into four, &c.; as هُوَ ثَلَّتَ اَنْثَيْنِ he makes a third, lit. he makes three of two. Hence they may also be construed with the accusative; as هُوَ رَابِعَ ثَلَاثَةٍ he makes a fourth, fem. هِيَ رَابِعَةٌ ثَلَاثًا. — With the numerals from 11 to 19, we may in like manner say هُوَ ثَلَّثَ عَشْرًا ثَلَاثَةَ عَشَرَ he makes a thirteenth; هِيَ رَابِعَةٌ عَشْرَةَ ثَلَاثَ عَشَرَ she makes a fourteenth (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction. — With the numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as هُوَ رَابِعُ ثَلَاثَةِ عَشْرِينَ he makes a twenty-fourth; or, with the accusative, هِيَ رَابِعَةٌ ثَلَاثًا وَعَشْرِينَ she makes a twenty-fourth.

REM. a. Examples of the ordinals used as nomina agentis, with pronominal suffixes, are: مَا يَكُونُ مِنْ تَبَوًى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُم there is no private converse of three, but He makes the fourth; سَيَقُولُونَ

ثَلَاثَةَ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةَ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ
 ثَلَاثَةَ رَابِعُهُمْ كَلْبُهُمْ سَبْعَةَ ثَمَانِيَهُمْ كَلْبُهُمْ they will say, 'Three, their dog making the
 fourth'; and they will say, 'Five, their dog making the sixth',
 guessing at the secret; and they will say, 'Seven, and their dog
 making the eighth.'

REM. b. From the tens are formed quadriliteral verbs, the
 nomina agentis of which may be used in the same way as the
 ordinal numbers; e. g. هُوَ مُعَشِّرٌ تِسْعَةَ عَشَرَ he makes a twentieth (lit.,
 if we may be allowed to coin a word, he twenties nineteen), from
 عَشَرَ to make (nineteen) into twenty.

110. In stating dates, particularly when reckoning according
 to the Muhammadan era, the cardinal numbers are employed
 instead of the ordinal. They are put in the genitive after the
 word denoting year, but agree with it in gender; as فِي سَنَةٍ
 ثَمَانٍ وَثَمَانِينَ وَمِائَةٍ لِلْإِسْكَانْدَرِ in the year 888 of the
 Alexandrine era; ثُمَّ دَخَلَتْ سَنَةُ سِتٍّ وَتِسْعِينَ وَثَلَاثِمِائَةٍ then com-
 menced the year 396 (of the Hīgra); تَوَفَّى صَلَاحُ بْنُ الْإِسْمَاعِيلِ
 لِفَتْحَتِي عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ شَهْرِ رَجَبِ الْإِسْلَامِ سَنَةً إِحْدَى عَشْرَةَ
 فِي الْهَجْرَةِ he (the Prophet) died early in the forenoon, on
 Monday the twelfth (lit. twelve nights being passed) of the month
 of the first Rabi', in the eleventh year of the Hīgra. But if the
 years of a life or a reign are meant, the ordinal must be
 employed; as فِي السَّنَةِ السَّادِسَةِ مِنْ مُلْكِ الْأَشْرَفِ شَعْبَانَ
 in the sixth year of the reign of el-'Asraf Ša'bān; فِي السَّنَةِ

الْثَّانِيَةِ وَالْأَرْبَعِينَ مِنْ مُلْكِهِ in the forty-second year of his reign.

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e. g. شَعْبَانَ أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ the first of Ša'bān; الْيَوْمَ الرَّابِعَ عَشَرَ the fourteenth day of the month of Rēgēb; رَجَبٍ مِنْ شَهْرِ رَجَبٍ on Thursday the twenty-second of Muharram; or they reckon by the nights of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of Rēgēb, which has thirty days.

1st of Rēgēb, لِّلَّيْلَةِ خَلَّتْ مِنْ رَجَبٍ, or لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ, one night of Rēgēb being past.*

2nd, لِّلَّيْلَتَيْنِ خَلَّتَا مِنْ رَجَبٍ.

3d, لِثَلَاثِ لَيْلَاتٍ (لِثَلَاثِ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ; and so on up to the

* We may also say غُرَّةَ رَجَبٍ or لَيْلَةُ رَجَبٍ (from غُرَّةٌ the blade, Germ. *Blasse*, on a horse's forehead, the new moon). The word مُسْتَهْلٌ (from هَلَالٌ the new moon) is likewise frequently used to denote the first of the month, and more rarely أَهْلَالٌ, إِهْلَالٌ, هَلَّةٌ, مَهْلٌ, and كَانَ أَبْتَدَأَ الْوَجَعَ فِي مُسْتَهْلِ رَبِيعِ الْأَوَّلِ وَتَوَقَّى مَلْعَمَ فِي الثَّانِي. e. g. هَلَّ كَانَ أَبْتَدَأَ الْوَجَعَ فِي مُسْتَهْلِ رَبِيعِ الْأَوَّلِ وَتَوَقَّى مَلْعَمَ فِي الثَّانِي. e. g. هَلَّ the disease began on the first of the first Rabi', and he (the Prophet) died on the twelfth of that month.

10th, *لِعَشْرِ خَلَوْنَ مِنْ رَجَبٍ*.

11th, *لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَتْ مِنْ رَجَبٍ*; and so on up to the

14th, *لِأَرْبَعِ عَشْرَةَ خَلَتْ مِنْ رَجَبٍ*.

15th, *فِي أَنْتِصَافِ رَجَبٍ*, or *فِي النِّصْفِ مِنْ رَجَبٍ*, or *فِي مُنْتَصَفِ رَجَبٍ*, in the middle of *Rajeb*.

16th, *لِأَرْبَعِ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ* fourteen nights remaining of *Rajeb*; and so on up to the

20th, *لِعَشْرِ (لِعَشْرِ لَيَالٍ) بَقِيَتْ (بَقِيَيْنِ) مِنْ رَجَبٍ*; and so on up to the

27th, *لِثَلَاثِ بَقِيَيْنِ مِنْ رَجَبٍ*.

28th, *لِللَّيْلَتَيْنِ بَقِيَتَا مِنْ رَجَبٍ*.

29th, *لِللَّيْلَةِ بَقِيَتْ مِنْ رَجَبٍ*.

30th, *لِأَخْرِ لَيْلَةٍ مِنْ رَجَبٍ* on the last night of *Rajeb*.*

* Or *لِإِسْلَاحِ رَجَبٍ*, or *لِإِسْلَاحِ رَجَبٍ*, or *لِإِسْلَاحِ رَجَبٍ*. The words *سَرَّارٌ* and *سَرَّرٌ*, more rarely *سَرَّارٌ* and *سَرَّرٌ*, are also employed to denote the last day of the month.

II. THE SENTENCE AND ITS PARTS.

A. THE SENTENCE IN GENERAL.

1. *The Parts of the Sentence: the Subject, the Predicate, and their Complements.*

112. Every proposition or sentence (جُمْلَةٌ, plur. جُمَلٌ, a sum or total of words) necessarily consists of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians ^{المُسْنَدُ} *that which leans upon or is supported by (the subject), the attribute*; the former, ^{إِلَيْهِ الْمُسْنَدُ} *that upon which (the attribute) leans, or by which it is supported, that to which something is attributed*. The relation between them is termed ^{الْإِسْنَادُ} *properly the act of leaning (one thing against another), then, as a concrete, the relation of attribution*.

REM. Some grammarians, however, call the *subject* ^{السَّنَدُ} *السَّنَدُ* or ^{المُسْنَدُ} *المُسْنَدُ*, and the *predicate* ^{إِلَيْهِ الْمُسْنَدُ} *إِلَيْهِ الْمُسْنَدُ*.

113. The subject is either a *noun* (substantive or expressed pronoun), or a *pronoun implied in the verb*; the predicate is either a *noun* (substantive or adjective) or a *verb*; e. g. ^{زَيْدٌ عَالِمٌ} *زَيْدٌ عَالِمٌ* Zèid is learned; ^{أَنْتَ شَرِيفٌ} *أَنْتَ شَرِيفٌ* thou art noble; ^{اللَّهُ هُوَ الْحَقُّ} *اللَّهُ هُوَ الْحَقُّ* God is the truth; ^{زَيْدٌ مَاتَ} *زَيْدٌ مَاتَ* Zèid is dead; ^{مَاتَ} *مَاتَ* he is dead (in which last example the pronoun ^{هُوَ} *هُوَ* is implied in the verb).—Every

sentence which begins with the subject (substantive or pronoun) is called by the Arab grammarians *جُمْلَةٌ اِسْمِيَّةٌ* a *nominal sentence*. Whether the following predicate be a noun, or a preposition and the word it governs (*جَارٌ وَمَجْرُورٌ* attracting and attracted, §. 115, and vol. I., §. 355), or a verb, is a matter of indifference; *زَيْدٌ مَاتَ* *Zèid is dead*, is in their eyes a nominal sentence just as much as *زَيْدٌ عَالِمٌ* *Zèid is learned*, or *زَيْدٌ فِي الْمَسْجِدِ* *Zèid is in the mosque*. What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as *زَيْدٌ مَاتَ* *Zèid is dead*), or a sentence consisting of a verb which includes both subject and predicate (as *مَاتَ* *he is dead*), is called by them *جُمْلَةٌ فِعْلِيَّةٌ* a *verbal sentence*. The subject of a nominal sentence is called *الْمَبْتَدَأُ* that with which a beginning is made, the *inchoative*, and its predicate *الْخَبَرُ* the *enunciative* or *announcement*. The subject of a verbal sentence is called *الْفَاعِلُ* the *agent*, and its predicate *الْفِعْلُ* the *action* or *verb*.

REM. *الْمَبْتَدَأُ* is, according to the above translation, an elliptical form of expression, for *الْمَبْتَدَأُ بِهِ*. Compare vol. I., §. 190, rem. b.

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles *أَوْ* or *مَا*

tence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs *جُمْلَةٌ ظَرْفِيَّةٌ* a *local sentence* (see vol. I., §. 221, rem. a) ; and if the genitive indicates any other relation but that of place, it is said to be *جُمْلَةٌ جَارِيَّةٌ* a *sentence which runs the course*, or *follows the analogy*, of a local sentence. As, however, the expression *ظَرْفٌ* is often used in the general sense of *جَارٌ وَجَرٌّ* (§. 113), any sentence commencing with a preposition and its genitive as the predicate may be called *جُمْلَةٌ ظَرْفِيَّةٌ* (see §. 127, a).

116. When the predicate is a preposition with its genitive, and the subject is an indefinite substantive, or a sentence compounded of *أَنَّ* and a finite verb (§. 114), the predicate must necessarily be put first; as *عِنْدَكَ رَجُلٌ* a man is with thee or in thy house ; *فِي الدَّارِ امْرَأَةٌ* a woman is in the house ; *لَكَ أَنْ تَفْعَلَهُ* thou mayest do it ; and not *رَجُلٌ عِنْدَكَ*, *امْرَأَةٌ فِي الدَّارِ*, *أَنْ تَفْعَلَهُ لَكَ*. Unless the indefinite substantive be accompanied by an adjective, expressed or implied, when either order is admissible ; as *عِنْدِي رَجُلٌ كَرِيمٌ*, or *رَجُلٌ كَرِيمٌ عِنْدِي*, a noble man is with me or in my house ; *عِنْدَنَا رَجُلٌ*, or *رَجُلٌ عِنْدَنَا*, there is a little man, or a mean fellow (*رَجُلٌ صَغِيرٌ* = *رَجُلٌ* or *رَجُلٌ حَقِيرٌ*) with us or at our house.

117. This inversion of subject and predicate also necessarily

takes place in a nominal sentence : α) when the مبتدأ comprises a pronoun which refers to a word in the خبر, as مِلُوْهُ فِي الدَّارِ what an eye loves fills (or satisfies) it, حَبِيبُهَا مِلُوْهُ its master (or owner) is in the house, not حَبِيبُهَا مِلُوْهُ; β) when the مبتدأ is restricted by مَآ فِي الدَّارِ إِنَّمَا or لَا, as إِنَّمَا فِي الدَّارِ زَيْدٌ only Zèid is in the house, مَا لَنَا إِلَّا اتِّبَاعُ زَيْدٍ there is no one but Zèid in the house, إِنَّمَا زَيْدٌ فِي الدَّارِ we have nothing (to do) but to follow 'Ahmed (Muhammad), not إِنَّمَا زَيْدٌ فِي الدَّارِ, which would mean Zèid is only in the house; γ) when the خبر is an interrogative, as مَنْ أَنْتَ who art thou? مَا هَذَا what is this? أَيْنَ زَيْدٌ where is Zèid? كَيْفَ عَمْرُو how is 'Amr?

REM. a. With the particle إِلَّا under β we find occasional exceptions; as يَا رَبِّ هَلْ إِلَّا بِكَ النَّصْرُ نَرْجِي عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكَ الْمَعْرَلُ O my Lord, can victory over them be hoped for save through Thee? and (on whom) can one rely save on Thee?

REM. b. The inversion likewise takes place when a nominal proposition is preceded by an interrogative or negative particle, the transposed predicate agreeing with the subject in number; as أَيْامٌ هَلْ قَائِمُونَ الرِّجَالُ or قَائِمَانِ الرِّجَالَانِ the two men are not standing; هَلْ قَائِمُونَ الرِّجَالُ, are the men standing? See §. 121.

118. In verbal sentences the subject or agent must always

follow the predicate or verb; as *مَاتَ عُمَرُ* 'Omar is dead; *عُمَرُ مَاتَ أَبُوهُ* 'Omar's father (lit. 'Omar, his father) is dead (see §. 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a *فَاعِلٌ* or agent, but a *مُبْتَدَأٌ* or inchoative, of which the latter is the *خَبَرٌ* or enuntiative, the whole being not a verbal but a nominal sentence (see §. 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§. 113), may be called *compound*; e.g. *زَيْدٌ مَاتَ* *Zèid is dead*, = *زَيْدٌ مَاتَ هُوَ*; *أَنَا قُلْتُ* *I have said*, where the agent is *تُ* in *قُلْتُ*. In such sentences, the pronoun which is contained in the verb takes the place of, and falls back upon, the noun which stands before the compound verbal sentence and constitutes its inchoative. — The difference between a compound nominal sentence, such as *زَيْدٌ مَاتَ*, and a verbal one, such as *مَاتَ زَيْدٌ*, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e.g. *زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ* *Zèid is dead and 'Omar is alive*, = *أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ*; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a contrast of two inchoatives is not admissible. Even when the verb is put into the background by the emphasis falling with specialising or contrasting force upon some one of

REM. b. A pronominal رَابِعًا is not required when the خَبَر is wider or more general in its signification than the مَبْدَأُ; as زَيْدٌ نِعَمَ الرَّجُلِ *Zeid is an excellent man*; Nor when the مَبْدَأُ and خَبَر are perfectly identical in meaning; as نَقَلَنِي اللَّهُ حَسْبِي *my utterance (is), God is my sufficiency*; لَا إِلَهَ إِلَّا اللَّهُ *what I say (is), There is no god but God*.

121. a) If a sentence consists of a verbal adjective occupying the first place, and a noun occupying the second, it may be regarded as a verbal sentence, the verbal adjective being looked upon as a verb and the noun as its agent. E. g. خَبِيرٌ بَنُو لَيْلٍ *the Banū Līl are skilled (in augury)*; فَخَيْرٌ نَحْنُ عِنْدَ النَّاسِ مِنْكُمْ *and so we are better than you in the opinion of men* (where, according to the analysis of the grammarians, خَيْرٌ and خَبِيرٌ are the مَبْدَأُ, and بَنُو and نَحْنُ are each فَاعِلٌ سَادٌ مَسَدٌ الْخَبَرِ or agent supplying the place of the ḥabar); زَيْدٌ ضَارِبٌ غَلَامَ عُمَرَ *Zeid's slave is beating 'Omar* (where غَلَامٌ is the فَاعِلٌ of ضَارِبٌ); زَيْدٌ جَاؤَنِي زَيْدُ الْحَسَنِ غَلَامٌ *there came to me Zeid, whose slave is handsome*. — b) The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and put in the singular, without regard to the number of the following noun. E. g. أَقَائِمُ زَيْدٌ *is Zeid standing?* مَا ذَاهِبَةٌ هِنْدٌ *Hind is not going away* (where قَائِمٌ and ذَاهِبَةٌ are the مَبْدَأُ, and زَيْدٌ and هِنْدٌ are each فَاعِلٌ سَادٌ مَسَدٌ الْخَبَرِ); أَقَائِمُ الرِّجَالُ *are the men standing?* مَا قَائِمُ الرَّجُلَانِ *the two*

no *abstract* or *substantive verb* to unite the predicate with the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§. 41). The same remark naturally applies to the أَخْرَأْتُ كَانَ (§. 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined according to the nature of the noun. E. g. يُوسُفٌ مَرِيضٌ *Joseph (is) sick*, السُّلْطَانُ مَرِيضٌ *the sultān (is) sick*, أَبُو يُوسُفٍ مَرِيضٌ, *Joseph's father (is) sick*, أَبِي مَرِيضٌ *my father (is) sick*, هُوَ مَرِيضٌ *he (is) sick*, هَذَا مَرِيضٌ *this man (is) sick*; whereas هَذَا الْمَرِيضُ would mean either *this (is) the sick (man)* or *this sick (man)*, and السُّلْطَانُ الْمَرِيضُ *the sick sultān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see §. 129), to prevent any possibility of the predicate being taken for a mere apposition. This is done even when the subject is a pronoun of the first or second person. For example:

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اللَّهُ هُوَ ^{الْحَيُّ الْقَيُّومُ} *God is the living, the self-subsisting,* ^{الْحَيُّ الْقَيُّومُ} *God is the life and the truth,* ^{الْحَيُّ الْقَيُّومُ} *the (only true) wealth is contentment,* ^{الْحَيُّ الْقَيُّومُ} *these are fuel for the fire,* ^{الْحَيُّ الْقَيُّومُ} *that man is I,* ^{الْحَيُّ الْقَيُّومُ} *I am the Lord thy God,* ^{الْحَيُّ الْقَيُّومُ} *I am the way and the truth and the life,* ^{الْحَيُّ الْقَيُّومُ} *who am I? This interposed pronoun, which is equally common in the other Semitic languages, is called by the grammarians ضَمِيرُ الْفَصْلِ (the pronoun of separation (between the مبتدأ and the خبر), ضَمِيرُ الْعِمَادِ the pronoun which serves as a prop or support (to the sentence), or simply الدَّعَامَةُ the prop or support.*

125. In the case of a definite subject in the accusative after ^{إِنْ} ^{أَنْ} &c. (§. 36), the ضَمِيرُ الْفَصْلِ is not required, because the predicate is sufficiently marked as such by its remaining in the nominative, as ^{إِنْ} ^{أَنْ} ^{ثَلَاثُ ثَلَاثَةٍ} *verily God is one of threes*; whereas a mere apposition would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after ^{إِنْ} &c.; as ^{إِنْ} ^{أَنْ} ^{ثَلَاثُ ثَلَاثَةٍ} *verily the world to come is the everlasting abode,* ^{إِنْ} ^{أَنْ} ^{ثَلَاثُ ثَلَاثَةٍ} *Thou art the bounteous giver,* ^{إِنْ} ^{أَنْ} ^{ثَلَاثُ ثَلَاثَةٍ} *I am thy Lord.* Very often the predicate after ^{إِنْ} &c., is introduced,

for the sake of greater distinctness, by the particle *لَ* (§. 36), as *إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ* *verily God is good towards men*; and even here the pronoun may be introduced after *لَ*, as *إِنَّ اللَّهَ لَهُ الْعَزِيزُ الْحَكِيمُ* *verily God is the mighty, the wise*; *إِنَّ هَذَا لَهُ الْقَصَصُ الْحَقُّ* *verily this is the true narrative*.

REM. The noun governed by *إِنَّ*, &c., is not regarded by the Arab grammarians as a *مَبْدَأٌ*, but as the *إِسْمُ إِنَّ*, *the noun of 'inna*, &c. See §. 36, rem. a.

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed to it, cannot possibly form any one portion of the sentence (subject or predicate) in connexion with the noun which is separated from it by these words. For example: *كَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أذى* *kind words and forgiveness are better than alms followed by injury*; *وَلَا مَةَ مُؤْمِنَةٍ خَيْرٌ مِنْ مَشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ* *and verily a female slave who believes is better than an idolatress, even when she (the latter) pleases you (more)*.

127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*, or one which is not qualified by an adjective, or an

* *Indefinite (نَكِرَةٌ)* is here to be taken in the sense of *not*

expression equivalent to an adjective (as رَجُلٌ مِنَ الْكِرَامِ عِنْدَنَا there is a man of the noble with us, = رَجُلٌ كَرِيمٌ a noble man); except in certain cases, of which the following are the most important.

- a) When the sentence is of the class called الْجُمْلَةُ الظَّرْفِيَّةُ (taking this term in its widest sense, §. 115 at the end), and α) the predicate is placed first, as فِي الدَّارِ رَجُلٌ there is a man in the house, تَحْتَ رَأْسِي سَرْجٌ under my head there is a saddle, عِنْدَ زَيْدٍ نَمْرَةٌ there is a leopard in Zèid's possession; or β) the subject is preceded by an interrogative or negative particle, as أَرَجُلٌ فِي الدَّارِ أَمْ امْرَأَةٌ is there a man in the house, or a woman? هَلْ إِنْسَانٌ فِي الدَّارِ is there any person in the

having a genitive after it, for such phrases as عَمَلٌ بِرٍ يَزِينُ a pious action or good work adorns (a man), عَدْلُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ an hour's justice is better than a thousand months' worship, مِثْلُكَ لَا one like thee cannot be mean, are quite admissible, and yet the governing noun is indefinite, according to §. 92. The inchoative may, however, be an indefinite verbal noun, provided that it retains the government of the verb from which it is derived; e. g. رَغْبَةٌ فِي الْخَيْرِ a desire to do good is good, أَمْرٌ بِمَعْرُوفٍ مَذْقَةٌ وَنَهْيٌ عَنِ مَنكَرٍ to order what is right is an alms and to prohibit what is wrong is an alms. In both these cases, however, there is evidently a sort of partial determination.

house? هَلْ فَتَىٰ فِيكُمْ *is there a young man among you?* مَا مَٰ خَلٌ لَّنَا *there is no one in the house, we have no friend, مَا أَحَدٌ خَيْرٌ مِنْكَ there is no one better than thou art.*

b) When the subject is preceded by the affirmative لَ; as لَرَجُلٌ قَائِمٌ *certainly there is a man standing.*

c) When the subject is a diminutive, because the substantive then includes the idea of the adjective مُغِيرٌ *small*, or حَقِيرٌ *contemptible*; as رَجِيلٌ عِنْدَنَا *there is a mannikin (or a mean fellow) at our house (see §. 116).*

d) When the subject is a noun of a general signification, such as كُلُّ *all*; as كُلُّ قَائِمٌ *all perish*; كُلُّ يَمُوتُ *all die*; because كُلُّ is here equivalent to كُلُّ النَّاسِ *all mankind*, or كُلُّ أَحَدٍ *every one*, and is therefore virtually definite (see §. 82, a).

e) When the sentence expresses a wish or prayer; as وَسَلَامٌ عَلَيْكُمْ *peace be upon you!* وَيْلٌ لِّزَيْدٍ *woe to Zaid!*

f) When the subject is a word which contains the conditional meaning of the particle إِنْ *if*, such as مَنْ (§. 6); e. g. مَنْ يَقُمْ أَقُمْ مَعَهُ *if any one gets up, I will get up with him.*

g) When the subject is preceded by the وَارْأَى الْحَالِ or wāw

رَجُلٌ وَامْرَأَةٌ طَوِيلَةٌ فِي الدَّارِ *a man and a tall woman are in the house.*

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

REM. a. The subject may also be indefinite in some cases in which a strong emphasis rests upon it; as شَيْءٌ جَاءَ بِكَ *SOMETHING has brought thee*, meaning شَيْءٌ عَظِيمٌ جَاءَ بِكَ *something great or important*, or equivalent to مَا جَاءَ بِكَ إِلَّا شَيْءٌ *nothing has brought thee but a thing (of importance)*; بَقَرَةٌ تَكَلَّمَتْ *an ox has spoken!*

REM. b. European grammarians have often erred in their analysis of the phrase فَعْبَرُ جَبِيلٍ in the Kor'an, ch. xii. 18, بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَعْبَرُ جَبِيلٍ. This they have translated either *nay, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming*; or *mais la patience vaut mieux*; or *ergo pati (patientem esse) pulchrum est*; according to which translations فَعْبَرُ would be an indefinite مَبْدَأٌ and جَبِيلٌ its خَبَرٌ. Still worse is it to regard the words as an exhortation, *therefore—becoming patience!* (also — *geziemende Geduld!*), which would necessarily be فَعْبَرًا جَبِيلًا (§. 35). The Arab commentators are right in regarding the words either as a compound خَبَرٌ, i. e. فَعْبَرُ جَبِيلٍ *and therefore my business (or duty) is (to show) becoming patience*, or as a compound مَبْدَأٌ, i. e. (أَمْثَلُ) فَعْبَرُ جَبِيلٍ أَجْمَلُ *and therefore (to show) becoming patience is more seemly*. The former of these two views seems to be the preferable one.

128. When both subject and predicate are definite, but

the former consists of several words, it is also clear, without the insertion of the ضَمِيرُ الْفَصْلِ, that the words form a complete sentence; as عِنْدَ اللَّهِ الْإِسْلَامُ the (only true) religion in God's sight is *el-'Islām*; مِثْلُ الَّذِينَ يَنْفَقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمِثْلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ the likeness of those who expend their wealth in the path (or cause) of God, (is) the likeness of a grain of corn which produces seven ears.

129. The ضَمِيرُ الْفَصْلِ is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as مُحَمَّدٌ رَسُولُ اللَّهِ Muhammad is the apostle of God; عَلِيٌّ وَلِيُّ اللَّهِ 'Alī is the friend of God; ذَلِكَ الْفَوْزُ الْعَظِيمُ this is the great felicity (*el-Kor'ān*, ch. ix. 90, but in verse 73 we read ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ). Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound subject of one; in which case we must only examine whether the words that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

130. From the ضَمِيرُ الْفَصْلِ, or pronoun of separation, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (ضَمِيرُ التَّكْيِيدِ أَوْ التَّوَكُّيدِ); as كَانَ هَذَا هُوَ السَّبَبُ THIS

was the reason ; *إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ* THIS be the truth from Thee ; *كَانَ الْمُسْلِمُونَ هُمُ الْمُجُنَّدُونَ* the Muslims (and not slaves or mercenaries) formed the army ; *وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ* but THEY were the doers of wrong.—This pronoun is also frequently appended (as in the other Semitic languages) to a pronominal suffix in any case, to give it emphasis ; e. g. *كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ* THOU art the watcher over them ; *كَانَ رَأْيُهُ هُوَ الْأَیُّنَ لَا يَتَنَاوَلُ أَحَدٌ شَيْئًا* HIS opinion was that no one should take anything ; *فَإَيْنَ نَصِيبِي أَنَا مِنْ هَذَا النَّفْلِ* where then is MY share of this booty ? *لِمَنْ هَذَا الْكِتَابُ لَنَا نَحْنُ* whose is this book ? OURS ; *مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذَلِكَ* what prevented YOU two from doing that ? *إِنْ تَرَى أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا* if thou thinkest that I have less wealth and (fewer) children than thou ; and more rarely to a noun in the accusative, as *وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ* and we made his offspring the survivors. The emphatic *لَ* is sometimes prefixed to it, as *إِنْ كُنَّا لَنَحْنُ الصَّالِحِينَ* if WE be the righteous.

131. If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose *كَانَ* or one of its “sisters” (§§. 41, 42). The imperfect *يَكُونُ* has in this case the usual meanings of the imperfect (§. 8) : whilst the perfect *كَانَ* admits of four

significations; viz., a) of the *historical tense* or Greek aorist (§. 1, a), in which case it has, according to the Arab grammarians, the sense of *صَارَ* to become; b) of the actual perfect (§. 1, b); c) of the actual imperfect, as it were a shortening of *كَانَ يَكُونُ*, which also occasionally occurs (§. 9); and d) sometimes, especially in the *Korān*, of the *present*, but only by giving a peculiar turn to its use as a perfect (*has become by nature*, *πρόφυκα*), as *إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا* verily God is a watcher over you (ch. iv. 1). The perfect *كَانَ* expresses the *present* in particular after the negative particle *مَا*, and the interrogative particles, such as *أَ*; e. g. *مَا كَانَ حَدِيثًا* it (the *Korān*) is not a story invented (by *Muḥammad*), but a confirmation of what (i. e. of the sacred writings which) preceded it; *مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ* they cannot enter them (lit. it is not to them that they should enter them) but with fear; *مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ* no soul can believe except by the permission of God; *مَا كَانَ هُوَ لِيُضِرَّنَا* he is not (the man) to do us any harm; *مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ* God is incapable of letting—lit. is not (the one) to let—your belief perish (i. e. go unrewarded); *أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ* is it a wonder to men that We have made a revelation to one of them?

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to mention it. We have, however, the option of expressing ourselves either *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit*; or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or of the active voice, as *it rains*, Germ. *es regnet*, Fr. *il pleut*. The Arabs too express themselves in both ways (with the restriction stated in §. 133, rem. *b*). If they wish to use the *personal* form, they employ *a*) the third person sing. masc. of the verb with its own *nomen agentis*, defined or undefined by the article; as قَالَ *one said*, الْقَائِلُ *id.* (lit. *he who, or every one who, was in a position to say, said*); يَقُولُ الْقَائِلُ *one says, is wont to say* (lit. *every one who is in, or gets into, a position to say, says*). The determination of the singular subject by the article expresses in such cases a distributive totality. *b*) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the third person plural is annexed to the *nomen agentis* to indicate these persons; as قَالَ قَائِلُهُمْ *one of them said*. *c*) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قَالُوا *they say*, زَعَمُوا *they think*; but it is more usual to employ the verb in the singular and its *nomen agentis*, defined or undefined by the article, in the plural, as قَالَ مَا سَمِعَ السَّمْعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ ذَلِكَ *no one has ever heard anything more beautiful than this* (lit. *those who can hear have never heard &c.*).

REM. Instead of the *nomen agentis*, defined or undefined, such words as رَجُلٌ *a man*, اِمْرَأَةٌ *a woman*, and the like, are occasionally used, with or without the article (compare 1 Sam. ix. 9); as قَالَ رَجُلٌ = يَقُولُ الْقَائِلُ = يَقُولُ الرَّجُلُ, قَالَ قَائِلٌ. For the *nomen agentis* with the plural suffix, the word بَعْضٌ *a part, some one*, is often employed, as قَالَ بَعْضُهُمْ = قَالَ قَائِلُهُمْ.

133. If the *impersonal* form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb; as كُتِبَ *it has been written, it is written*; سِيرَ *there was a travelling, they travelled*; اُخْتَلِفَ *it has been disputed, there has been a dispute*; يَظْمَأُ *there is thirst felt, they thirst*; مَرَّ بِزَيْدٍ *there was a passing by Zeid*; اُنْزِلَ عَلَيْهِمْ *a revelation was made to them*; غَشِيَ عَلَيْهِ *he fainted* (lit. *there was a covering thrown over him*, comp. (הַתְּעוּלָה), whence الْمَغْشَى عَلَيْهِ *the person in a faint*, fem. الْمَغْشِيَّةُ عَلَيْهَا (in later times incorrectly الْمَغْشَى عَلَيْهَا, and, without the preposition, الْمَغْشَى, fem. الْمَغْشِيَّةُ). Verbs thus used are always of the *masculine* gender, which the Arabs frequently employ where we should use the neuter. The neuter plural of adjectives and *nomina agentis* and *patientis* is, however, always expressed by the feminine plur. san. or the plur. fract.; as اَلْحَسَنَاتُ *beautiful things* (not اَلْحَسَانُ, which means *handsome persons*), اَلطَّيِّبَاتُ *good things* (not اَلطَّيِّبُونَ, which means *good men*), اَلْمَوْجُودَاتُ *existing things*, اَلرَّاجِبَاتُ *necessary things*,

الْمُمَكِّنَاتُ possible things, اَلْشَّدَائِدُ afflictions, calamities,
 اَلْبَوَاعِثُ exciting causes (from بَاعَثَ), اَلْمَوَانِعُ hindrances (from
 مَانَعَ).

REM. a. The passive of directly transitive verbs may be used either personally or impersonally; as كُتِبَ *it* (a book or letter) *was written*, and *the act of writing was performed*. In the former case, the direct object or accusative of the active voice becomes the subject of the passive (قَائِمُ مَقَامِ الْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, as اُخْتَلِفَ *there is a dispute*, = اُخْتَلِفَ اُخْتِلَافٌ *a disputing is disputed*; so that, according to their view, the impersonal passive becomes really personal. If a passive, which is, according to our ideas, impersonal, governs an object by means of a preposition (as غُشِيَ عَلَيْهِ), this object becomes virtually the subject of the passive voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as سَارَ إِلَيْهِ سِيرًا (not سِيرَ), from the active سَارَ إِلَيْهِ سِيرًا *he journeyed to him (a journeying)*. In either case,—whether the passive be personal or impersonal,—it is مَا لَمْ يُسَمَّ فَاعِلُهُ, *an act of which the agent*, i. e. the acting person, *is not named* (vol. I., §. 74, rem.), not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the مَفْعُولُ بِهِ or object of the active voice,* converted into the subject, and so قَائِمُ مَقَامِ الْفَاعِلِ,

* The مَفْعُولُ بِهِ, or *object*, may be either مَرَبِّحٌ *pure*, i. e. the accusative, or غَيْرُ مَرَبِّحٍ *impure*, i. e. a preposition with the genitive (جَارٌ وَمَجْرُورٌ).

or نَائِبٌ عَنِ الْفَاعِلِ, نَائِبٌ مَنَابُ الْفَاعِلِ, *supplying the place of the agent*). If the agent is to be named, the active voice must be used. — As stated in §. 26, b, rem. b, the accusative of the *nomen verbi* (الْمَفْعُولُ الْمَطْلُوقُ) can be changed into the subject of the passive voice only when it is qualified or specialised by an adjective or a substantive in the genitive. We cannot say سِيرَ سَيْرٌ, ضَرْبٌ ضَرْبٌ, because such an undefined *maṣdar* adds nothing to the meaning of the verb (لَا فَايْدَةَ فِيهِ); but we may say سِيرَ سَيْرُ الْكَبِيرِ, ضَرْبٌ ضَرْبٌ شَدِيدٌ. The ضَرْبٌ can be put in the nominative also, but only when it is capable of inflection and adds something to the meaning of the verb. We cannot say رَكِبَ سَكْرٌ from رَكِبَ سَكْرٌ *he rode early this morning*, nor جَلَسَ عِنْدَكَ from جَلَسَ عِنْدَكَ *he sat beside thee*, nor سِرَ وَرَقَتٌ; but we may say سِيرَ يَوْمَ الْجُمُعَةِ *Friday was travelled*, صَامَ رَمَضَانَ *Ramadhān was fasted*. When a passive verb is connected with a مَفْعُولٌ بِهِ, and a مَفْعُولٌ مَطْلُوقٌ or مَصْدَرٌ, a ظَرْفٌ, or جَارٌ وَمَجْرُورٌ, the مَفْعُولٌ بِهِ alone can, as a general rule, become the نَائِبٌ عَنِ الْفَاعِلِ; e. g. ضَرْبٌ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ الْجُمُعَةِ. — Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so, their passives may of course be employed in both of the above ways; e. g., جِيءَ means not only *ventum est* (*impers.*), but also *ventum est ad eum* (*pers.*). In the former case, only the third person sing. masc. is used, جِيءَ بِشَيْءٍ *a thing was brought*, imperf. جِيءَ; in the latter, all the numbers and persons are employed, sing. 3. p. m. جِيءَ, f. جِيئَتْ, 2. p. m. جَاءَ بِشَيْءٍ, &c., as جِيءَ بِشَيْءٍ *something was brought to him* (act. جَاءَ بِشَيْءٍ *he brought him something*).

REM. b. Our impersonal actives indicating natural phenomena, such as *it snows*, *it rains*, &c., are always expressed by the Arabs

personally. They say either *نَلَجَ السَّلْجُ* *the snow snows*, *مَطَرَ الْمَطَرُ* *the rain rains*, or *نَلَجَتِ السَّمَاءُ* *the sky snows*, *مَطَرَتِ السَّمَاءُ* *the sky rains*. In the latter of these two forms of expression the substantive *السَّمَاءُ* is sometimes suppressed, leaving only the verb in the 8d pers. sing. fem., *نَلَجَتْ*, *مَطَرَتْ*.

REM. c. In the case of words like *يُجِزُ* *it is allowed*, *يَجِبُ* *it is necessary*, *يَنْبَغِي* *it behoves*, &c., followed by *أَنْ* with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal.

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for which the Arabic, like the other Semitic languages, has no distinct pronominal form; as *انْفَقَ مَالَهُ* *he has spent his (own) money*; *قَالُوا لِأَخْوَانِهِمْ* *they said to their (own) brothers*. But a suffix attached to the verb itself, or to the preposition annexed to the verb, cannot have a reflexive meaning: to give it this, the word *نَفْسُ* *soul*, or *عَيْنُ* *eye*, *essence*, (and in later Arabic *رُوحُ* *spirit*, *ذَاتُ* *substance*, *essence*, or *حَالُ* *state*) must be interposed; as *قَتَلَ نَفْسَهُ* *he killed himself*; *عَزَّيْبُهُ نَفْسَكَ* *console thyself therewith*; *أَهْلَكَتُ رُوحِي* *I have destroyed myself*;

except in the case of the verba cordis (§. 24, *b*, *β*), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence ; as خَالَهُ مُصَابًا *he imagined himself struck* ; رَأَىٰ يَعْصِرُ خَمْرًا *he saw himself (in a dream, it appeared to him as if he were) pressing out wine.*

REM. Compare the use, in Heb. and Aram., of נֶפֶשׁ, *soul*, עֶצֶם or עֲצָמָא, *bone*, and גּוּף, *body* ; and in Æthiopic, of ራእስ: (*re'es*) *head*.

136. The complements which are coordinated with, or placed in apposition to, the subject or predicate, are called by the Arab grammarians التَّوَابِعُ, *sequentia, followers or appositives* (sing. تَابِعٌ), and the word to which they are placed in apposition is called الْمُتَّبَعُ, *that which is followed* (by some word in apposition). They are generally connected with a noun, more rarely with a verb.

a) With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender, number, and case ; e. g. رَجُلٌ كَرِيمٌ *a noble man*, الرَّجُلُ الْكَرِيمُ *of the noble man*, زَيْدًا الْكَرِيمُ *the noble Zeid (acc.)*, كِتَابُهُ الْعَزِيزُ *His glorious book* ; قَاعِدَةٌ مَّرْبَعَةٌ *a square pedestal* ; امْرَأَتَانِ حَسَنَتَانِ *two handsome women* ; كُنُوزًا كَثِيرَةً *great treasures (acc.)* ; جِبَالٌ رَاسِيَةٌ, or رَاسِيَّاتٌ, or رَوَاسٍ, *firm mountains* ;

قوم كَرِيم, or قوم كَرَمَاء, a noble tribe or family. Collectives (see vol. I., §. 292, a) may be joined to an adjective either in the sing. masc. (as جمع), e. g. الحمام المطوق the ring-necked doves; or in the sing. fem. (as جماعة), e. g. أعجاز نخل خاوية trunks of palm-trees wormeaten and empty; or in the plur. sans fem., as نخل باسقات very tall palm-trees; or in the broken plural, as السحاب الثقال the heavy clouds. A noun may have two or more adjectives connected with it; as بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, الكوكب النير الأحمر the bright red star, in the name of God, the compassionate, the merciful. — Sometimes a substantive is used adjectively; as جارية بكر a young woman (who is) a virgin (بَعْرَة بِتَمْلَة); مساجد عدة a number of mosques; تشتمل على خيل ورجال عدة it contains a number of horses and men; سنين عددا a number of years; وذلك منه and this is a usual custom of his. This is especially the case with nomina verbi (see vol. I., §. 280, rem. c); as ويحبون المال معي رجال فرّة there are plenty of men with me; وانتم معشر حبا جما and they love wealth with a great love; زيد على مائة and ye are a band of more than a hundred; قوم رضى رجل عدل a fasting man, قوم رضى ضرب هبر وطعن نقر ورمى سعر people with whom one is pleased, a clearing blow and a violent thrust and a burning shot. Compare,

in Hebrew, יָמִים מְסֻפָּר Num. ix. 20, אֲנָשִׁים מְעֻט Nehem. ii. 12 ;
and in Syriac, ܡܢ ܗܝܬܐ ܡܢ ܗܝܬܐ many gardens, ܡܢ ܗܝܬܐ ܡܢ ܗܝܬܐ
many sons and daughters.

REM. a. A noun in the dual or plural may, of course, be followed
by two or more adjectives in the singular, if a contrast between
the objects mentioned be intended ; as رَأَيْتُ الزَّيْدَيْنِ الْكَرِيمَ وَالْبَخِيلَ
I saw the two Zeids, the liberal and the stingy ; مَرَرْتُ بِرِجَالٍ طَوِيلٍ وَقَصِيرٍ
*I passed by (three) men, (one) tall, (one) short, and (one) of
middle size.*

REM. b. If an adjective in the dual be connected with two
singular nouns, whose regents (عَامِلٍ) are identical in meaning
and government, it agrees with them in case ; as ذَهَبَ زَيْدٌ وَأَنْطَلَقَ عَمْرٌو
مَرَرْتُ بِزَيْدٍ وَجَزْتُ عَلَى عَمْرٍو الْكَرِيمَيْنِ, or الْكَرِيمَانِ. But if the two
regents be discordant in meaning or government, the adjective
is put either in the accusative (supplying أَعْنَى *I mean*) or in the
nominative (as the خبر of a suppressed مبتدأ, viz. هُمَا) ; as جَاءَ زَيْدٌ وَذَهَبَ
مَرَرْتُ بِزَيْدٍ وَجَاوَزْتُ عَمْرًا الْكَاتِبَيْنِ, الْكَرِيمَانِ or عَمْرٍو الْكَرِيمَيْنِ
الْكَاتِبَانِ. — If the two singular nouns be connected with only
one regent, as subjects or objects, the same constructions of the
adjective are admissible ; e. g. قَامَ زَيْدٌ وَعَمْرٌو الْعَاقِلَانِ ;
رَأَيْتُ زَيْدًا وَعَمْرًا الْكَرِيمَيْنِ or الْكَرِيمَانِ. But if the one be the subject
and the other the object, the construction varies according to the
relation of the regent to each in respect of its meaning ; you say
ضَرَبَ زَيْدٌ عَمْرًا الْعَاقِلَانِ, where the relation is different in respect
of meaning (for Zèid alone is ضَارِبٌ and 'Amr alone is مَضْرُوبٌ), but

خَاصَمَ زَيْدٌ عَمْرًا الْعَاقِلِينَ, where the relation is the same (for both Zaid and 'Amr are at once مُخَاصِمٌ and خَاصِمٌ).

REM. c. In later times a noun in the dual, whether masculine or feminine, is sometimes construed with an adjective in the *singular feminine*; as مِيلَانِ إِفْرِجِيَّةٌ two *European miles* (مِيلٌ masc.); مَتَلَامِيَّةٌ دَارَاهُمَا مُتَمَاقِبَتَا الْعِيطَانِ *their two houses are contiguous, the walls touching each other* (دَارٌ usually fem.). This construction has become the rule in modern Arabic.

REM. d. It is always possible to break the natural connection between a substantive and its adjective (الْقَطْعُ), when the latter is employed as مَرَرْتُ بِزَيْدِ الْعَكْرِمِ, or أَتَيْتُ الْكَلْبَ, or لَمَسْتُ الدَّمَ وَالشَّمَّ وَالْتَرَحُّمَ, as supplying, in the case of the nominative, هُوَ, and of the accusative, أَغْنَى (see §. 35, b, d, rem. a).

REM. e. The pronoun مَا is often used in apposition to an indefinite noun, with a vague intensifying force (مَا الْإِبْهَامِيَّةُ); as قَلِيلٌ مَا *some (small) number or quantity*; أَعْطَانَا كِتَابًا مَا *give us some book (or other)*; جِئْتَ لِأَمْرٍ مَا *thou art come because of some matter (of importance)*; إِنَّ اللَّهَ لَا يَسْتَعْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا *verily God is not ashamed to invent (lit. strike, coin) some similitude (or other), a gnat and what is above it (in the scale of creation)*; فَتَى مَا, nearly equivalent to أَيُّ فَتَى, *what a man!* قَتِيلٌ مَا قَتِيلَ بَنِي قُرَيْشٍ *what a man to have been slain was he whom the Bènū Qurèish have slain!*

b) As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives (vol. I., §§. 190, d, and 338), either they may be placed in apposition to the substantive, or

the substantive to them; as هَذَا الْمَلِكُ *this king*, lit. *this (person), the king*; زَيْدٌ هَذَا *Zèid, this (person)*, i. e. *this Zèid* or *Zèid here*. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs الْمَوْصُوفُ *that which is described*, and the second اَلْصِّفَةُ *the description* or *descriptive epithet*. As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as مَتَّبِعٌ, very rarely follows, as تَابِعٌ; e. g. هَذَا الرَّجُلُ *this man*, seldom الرَّجُلُ هَذَا. But if the substantive be definite by its own nature (as a proper name or a mere word, §. 78, and vol. I., §. 292, c), or defined by having a genitive after it, the demonstrative always follows; as زَيْدٌ هَذَا *this Zèid* (see above)*; اِنَّ هَذِهِ *this (word) 'idān*; مَشْهُورٌ فِي الْكُوْرَانِ اِلَى هَذِهِ بِمَعْنَى مَعَ عِبَادِي هَؤُلَاءِ *it is well known in grammar that this 'ilā has the meaning of ma'a*; اِلَى وَقْتِنَا هَذَا *these my servants or these servants of mine*; اِلَى هَذِهِ نَاقَةُ اللَّهِ لَكُمْ *to this time or age of ours*; كِتَابُهُ هَذَا الْجَلِيلُ *this famous book of his*. On the other hand, in such a phrase as هَذِهِ نَاقَةُ اللَّهِ لَكُمْ, the words هَذِهِ نَاقَةُ اللَّهِ are the predicate (خَبَرٌ) of هَذِهِ, and آيَةٌ

* If the proper name has the article, هَذَا may possibly precede, because it is to a certain extent a common noun defined by the article (see above); as هَذَا الْحَرْتُ, or الْحَرْتُ هَذَا, *this el-Hārit*.

لَكُمْ آيَةٌ is a circumstantial accusative, *this is the she-camel of God, (as) a sign unto you.*

137. كُلُّ, جَمِيعٌ, and less frequently عَامَّةٌ, *totality*, are often placed after the definite noun which they might govern in the genitive (§. 82, a, b), in which case a pronominal suffix is appended to them, referring to that noun; as النَّاسُ كُلُّهُمْ, or النَّاسُ جَمِيعُهُمْ, *all men* (also النَّاسُ جَمِيعًا, §. 82, b); الْقَبِيلَةُ كُلُّهَا, or الْقَبِيلَةُ جَمِيعُهَا, *the whole tribe*; الْهِنْدَاُتُ كُلُّهُنَّ, or الْهِنْدَاُتُ جَمِيعُهُنَّ, *all the Hinds*; الْجَيْشُ عَامَّتُهُ, *the whole army*; الْقُرْمُ عَامَّتُهُ, *the whole tribe or family*. If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, can not refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a *precise period of time*; e.g. شَهْرٌ كُلُّهُ, *a whole month*; سَنَةٌ كُلُّهَا, *a whole year*; يَا لَيْتَ عِدَّةٌ, *O would that the number (of months) of a whole year were (all) Règèb!* Words of a vague signification, such as زَمَنٌ, وَقْتُ, حِينٌ, مَدَّةٌ, *time, a space of time, &c.*, cannot be thus construed. — After كُلُّ and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective أَجْمَعٌ, fem. جَمْعًا, plur. masc. أَجْمَعِينَ, fem. (see vol. I., §. 309, a, b) جَمْعٌ (the dual masc. أَجْمَعَانِ, and fem. جَمْعَاوَانِ,

are not admitted by the great majority of grammarians); as
 فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ and the angels all (without
 exception) prostrated themselves. Sometimes this word is used
 without كُلُّ ; as لَاغْوِيَنَّهُمْ أَجْمَعِينَ verily I will lead them all
 astray ; إِنَّ زَلَلْتُ الدَّهْرَ أَبْكِي أَجْمَعًا in that case I would
 pass all my time in weeping (أَجْمَعًا in rhyme for أَجْمَعُ);
 قَد صَرَّتْ الْبَكْرَةُ يَوْمًا أَجْمَعًا the pulley creaked a whole day.

REM. a. Instead of using the pronominal suffix, the noun itself
 is occasionally repeated after كُلُّ ; as in the verse of Kutèiyir,
 يَا أَشْبَهَ النَّاسِ كُلِّ النَّاسِ بِالْقَمَرِ O thou most like of all men to the moon
 (in beauty), instead of كُلِّهِمْ.

REM. b. A peculiar use of كُلُّ as an appositive is exemplified
 by the phrases هُوَ الشَّجَاعُ كُلُّ الشَّجَاعِ he is a true hero, هُوَ الْعَالِمُ كُلُّ
 الْعَالِمِ he is a thorough scholar ; أَنْتَ الْفَتَى كُلُّ الْفَتَى thou art a real
 man. Similarly, according to ʿIz-Zemahšārī, هَذَا الْعَالِمُ جِدُّ الْعَالِمِ or
 هَذَا الْعَالِمُ جِدُّ الْعَالِمِ (جِدُّ toil, effort, pains ; حَقُّ truth,
 reality, fact).

REM. c. To أَجْمَعُ are sometimes appended other synonymous
 words, which form their fem. sing. and masc. and fem. plur. in the
 same way ; viz. أَبْغَعُ , أُكْتَعُ , and أَبْتَعُ . The usual sequence of these
 synonyms is exemplified in the phrase جَاءَ الْجَيْشُ كُلُّهُ أَجْمَعُ أُكْتَعُ
 أَبْغَعُ أَبْتَعُ the entire army came ; but the order of the last two may be
 inverted, أَبْتَعُ أَبْغَعُ . They are scarcely ever used singly and without

كُلُّ as جَاءَنِي الْقَوْمُ أَكْتَمُونَ the whole tribe, or people, came to me ;
 يَا لَيْتَنِي كُنْتُ مِثْلَ مَرْعَا تَحْمِلُنِي الدَّلْفَاءُ حَوْلًا أَكْتَمَا
 a sucking child, whom ʿEd-Delfā (or she with the slender nose) would
 carry for a whole year.

138. Like كُلُّ and its synonyms are used كِلَانِ, fem. كِلْتَانِ,
 both (§. 83), and نِصْفٌ a half. They follow the noun to
 which they refer, and take the appropriate pronominal
 suffix; as إِنَّ الْمَعْلَمَ وَالطَّيِّبَ كِلَيْهِمَا the teacher and the
 physician, both of them; اٰمَنْتُ بِطَبِيعَتَيِ الْمَسِيحِ وَمَشِئَتَيْهِ
 كِلْتَيْهِمَا I believe in the two natures of the Messiah and
 His two wills, both of them; الْجَيْشُ نِصْفُهُ half the army.

REM. كِلَانِ is very rarely used in apposition to a feminine sub-
 stantive, as تَمَنَّيْتُ بِقُرْبَى الزَّيْنَبَيْنِ كِلَيْهِمَا thou favourest (me) with the
 proximity of the two Zeinèbs, both of them.

139. نَفْسٌ, soul, and عَيْنٌ, eye, essence (of a thing), are
 often employed in the sense of *ipse, self* (compare §. 135).
 They are then not seldom prefixed to a noun, which they
 govern in the genitive; as عَيْنُ الْهَوَانِ degradation itself, utter
 degradation; عَيْنُ الْكَوْكَبِ the star itself; هُوَ عِبَارَةٌ عَمَّا الثَّانِي
 فِيهِ عَيْنُ الْأَوَّلِ this is an expression for that wherein the second
 (term) is identical with the first; رَأَيْتُ نَفْسَهُ I have seen
 himself; إِزَالَةُ الْجَهْلِ عَنْ نَفْسِهِ the removing of ignorance from

himself. But more generally they are used, like كُلُّ, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as جَاءَ زَيْدٌ نَفْسَهُ *Zèid himself came*; جَاءَتْ زَيْنَبُ نَفْسَهَا *Zèinèb herself came*; رَأَيْتُ عَمْرًا *I saw 'Amr himself*. If the noun be in the dual or plural, the plural forms اَعْيُنٌ and اَنْفُسٌ should be employed (though Èz-Zèmaḥsārī gives اَعْيَانٌ), as رَأَيْتُ الْاَمِيرَيْنِ اَنْفُسَهُمَا *I saw the two 'amīrs themselves*; مَرَرْتُ بِالْهِنْدِيِّينِ اَنْفُسَهُمَا *I passed by the two Hinds themselves*; قَتَلَهُ الْوُزَرَاءُ اَنْفُسَهُمْ *the vizīrs themselves killed him*. Some authorities admit in this case the use of the singular or the dual, as جَاءَ الزَّيْدَانِ نَفْسَهُمَا, or نَفْسَاهُمَا, *the two Zèids themselves came*. These words are also often connected with the nouns to which they refer by means of the preposition بِ; as جَاءَ الْاَمِيرُ بِنَفْسِهِ *the 'amīr came in person*; اَلْاَلْوَانُ بِعَيْنِهِ *degradation itself*; وَالْاَنَ يَخْتَارُونَ بِاَنْفُسِهِمْ *and now they are choosing in person*. Occasionally, too, عَيْنٌ is appended in the form of an adverbial accusative, or by means of the preposition بِ, but without any suffix; as هَذَا هُوَ *this is the very person (or thing)*.—عَيْنٌ and نَفْسٌ may be put in direct apposition to a pronominal suffix in the accusative or genitive; as مَرَرْتُ بِكَ نَفْسَكَ, مَرَرْتُ بِنَفْسِي, رَأَيْتُكَ نَفْسَكَ. But if the pronominal suffix

represent the agent, as in the verb, the insertion of a separate pronoun is a matter of necessity; as ذَهَبَ هُوَ نَفْسُهُ *he went away himself*, اَلْقَوْمُ حَضَرُوا هُمْ اَنْفُسَهُمْ *the people were present themselves*; قُمْتَ اَنْتَ نَفْسَكَ *thou thyself stoodest up*; قُومُوا اَنْتُمْ اَنْفُسَكُمْ *stand ye up yourselves* (whereas we can say قُومُوا كُلُّكُمْ *stand up all of you*).

REM. a. The words كُلٌّ, جَمِيعٌ, عَامَّةٌ, اَجْمَعُ &c., كِلَانٍ and كِلَتَانٍ, نَفْسٌ, نَفْسٌ, and عَيْنٌ, form one division of that class of appositives, اَلتَّأْكِيْدُ, which the grammarians name اَلتَّوَكُّدُ (or اَلتَّوَكُّدُ), *the strengthening or corroboration*, and اَلْمَوْكَّدُ *the corroborative*, because they strengthen the idea of totality or of self, already contained in the مَتَّبِعُ, by the addition of their own. This class of appositives is designated by the special name of اَلتَّوَكُّدُ اَلْمَعْنَوِيُّ, *the corroboration in meaning*, to distinguish it from اَلتَّوَكُّدُ اَللِّفْظِيُّ, *the verbal corroboration*, which consists in the emphatic repetition (اَلتَّكْرَارُ or اَلتَّكْرِيْرُ) of the word itself; as in the verse فَاَيْنَ اِلَى اَيْنَ اَلنَّجَاةُ بِغُلَّتِي اَنَا اَنَاكَ اَلْاَحِقُّونَ اَحِيْسُ اَحِيْسُ *whither, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt!* (اَحِيْسُ in rhyme for اَحِيْسُ). So also in answers, نَعَمْ نَعَمْ *yes, yes*; لَا لَا *no, no*. If a word is governed by a preposition or other particle, both must be repeated; as مَرَرْتُ بِكَ بِكَ *I passed by thee, by thee*; زَيْدٌ فِي الدَّارِ فِي الدَّارِ *Zeid is in the house, in the house*; زَيْدٌ اِنْ زَيْدًا اِنْ زَيْدًا قَائِمٌ *Zeid, Zeid is standing up*. A suffix pronoun may, however, be strengthened in this case, as well as in others, by the corresponding separate pronoun; as مَرَرْتُ بِكَ اَنْتَ *I passed by*

THEE, or هُوَ by HIM; اَنَا اُكْرِمْتَنِي thou didst show kindness to ME; رَأَيْتَا هُنَّ thou sawest US; قُمْتَ اَنْتَ THOU stoodest up. Only a poet could venture to say اِنَّ اَلْكَرِيمَ يَحْلُمُ indeed, indeed the noble man is grave or sedate.

REM. b. Besides the تَوْكِيدُ, the Arab grammarians acknowledge three other classes of تَوَابِعُ; viz. اَلنَّعْفُ or اَلْمَفْعُ, the description or descriptive word, qualificative, adjective; اَلْبَدَلُ, the substitution or permutative; and عَطْفُ اَلْبَيَانِ, the explanatory apposition.—1) The مِفْعَةٌ or نَعْفَةٌ may refer to the مَتَّبِعُ either directly (in which case it is a simple adjective), as جَاءَنِي رَجُلٌ حَسَنٌ there came to me a handsome man; or indirectly, in virtue of a following word which is connected with it, as جَاءَنِي رَجُلٌ حَسَنٌ اَخُوهُ there came to me a man whose brother is handsome. In this latter case the adjective belongs, as a prefixed predicate, to the following noun, which is its subject, and the two together form a صِفَةٌ, or qualificative clause, of the preceding substantive, with which the adjective agrees in case only by attraction; as رَأَيْتُ امْرَأَةً رَأَيْتُ رَجُلًا حَسَنًا اَخُوهُ I saw a man whose brother is handsome, مَرَرْتُ بِرَجُلٍ كَثِيرٍ حَسَنًا وَجْهًا I saw a woman whose face is handsome, مَرَرْتُ بِرَجُلٍ حَسَنَةٍ اُمُّهُ I passed by a man whose enemies are many, مَرَرْتُ بِرَجُلٍ حَسَنَةٍ اُمُّهُ I passed by a man whose mother is handsome. If the following noun be in the dual or plural, the adjective is still left in the singular; as مَرَرْتُ بِامْرَأَتَيْنِ حَسَنِ ابَوَاهُمَا I passed by two women whose parents are handsome; مَرَرْتُ بِرَجَالٍ حَسَنَةٍ وُجُوهُهُمْ I passed by some men whose faces are handsome, رَأَيْتُ رَجَالًا كَرِيمًا اَبَاؤُهُمْ I saw some men whose fathers are noble; though, if the noun be plural, the broken plural of the adjective is admissible, as رَأَيْتُ رَجُلًا كَرِيمًا اَبَاؤُهُ, or كَرَامًا اَبَاؤُهُ, I saw

a man whose forefathers are noble. If the preceding noun be defined in any way, the adjective takes the article; as رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ I saw Zeid, whose face is handsome; حَكَى أَبُو الْفَتْوحِ الْعِجْلِيُّ الْمُتَقَدِّمُ 'Abu 'l-Futūh el-Ig'li, who has been mentioned before, narrates; جَاءَ الرَّجُلُ الْفَائِلُ أَبَوَاهُ the man came, whose parents are excellent; جَاءَ يَسُوعُ الْكَامِلَةُ طَبِيعَتَاهُ Jesus came, whose two natures are perfect, قَوِيلٌ الْمُلُوكُ الْمُتَقَدِّمُ ذِكْرَهُمُ the kings who have been mentioned before; وَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ woe to those whose hearts are hard! The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective شِبْهَ الْفِعْلِ, that which is like the verb. Consequently رَجُلٌ حَسَنٌ is with them = رَجُلٌ حَسَنٌ هُوَ = رَجُلٌ حَسَنٌ (هُوَ); but رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is = رَجُلٌ حَسَنٌ مَرَرْتُ بِرَجُلٍ حَسَنٍ أُمُّهُ = مَرَرْتُ بِرَجُلٍ حَسَنٍ أُمُّهُ; and so with the rest: رَأَيْتُ زَيْدًا الْحَسَنَ, رَأَيْتُ رِجَالًا كَرِيمًا آبَاؤُهُمْ = رَأَيْتُ رِجَالًا كَرِيمًا آبَاؤُهُمْ أُمُّهُمْ, &c. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as مَقْدَّمٌ to the preceding substantive. On the other hand, if the substantive precedes the adjective, as in جَاءَنِي رَجُلٌ أَبَوُهُ حَسَنٌ, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the مَبْدَأٌ and the adjective the خَبَرٌ; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مَرَرْتُ بِرَجُلٍ أُمُّهُ, رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ, رَأَيْتُ رِجَالًا كَرِيمًا آبَاؤُهُمْ أُمُّهُمْ, etc. — 2) The بَدَلٌ, or permutative, is of four kinds. a) بَدَلٌ الْكُلِّ مِنَ الْكُلِّ the substitution of the whole for the whole; as

جَاءَنِي قَوْمٌ اَلْمَدِينَةِ 'Omar, thy brother, came to me; جَاءَنِي عَمْرُؤُكَ
 كَبَرَاهُمُ وَصَغَرَاهُمُ the people of the city came to me, great and small ;
 لَنَسْتَأْتِيَكَ to a straight path, the path of God ; اِلَى مِرَاطٍ مُسْتَقِيمٍ مِرَاطُ اللَّهِ
 بِالنَّامِئَةِ نَامِئَةٍ كَاذِبَةٍ خَاطِئَةٍ We will seize and drag (him) by the fore-
 lock, a lying, sinful forelock ; رَأَيْتُ زَيْدًا اِيَّاهُ , مَرَرْتُ بِزَيْدٍ بِهِ , رَأَيْتُكَ زَيْدًا , مَرَرْتُ بِكَ زَيْدٍ , رَأَيْتُهُ زَيْدًا ,
 عَلَى اَنَّهَا الْاَيَّامُ قَدْ مَرَّ visit him, Hālid , مَرَرْتُ بِهِ زَيْدٌ , رَأَيْتُهُ زَيْدًا ,
 notwithstanding that they — the times — are all become
 marvellous ; but not for the suffixes of the 1st and 2nd pers., unless
 a plurality of individuals is distinctly referred to, as تَكُونُ لَنَا عِيدًا (which) may be a festival for us, for the first of us and the
 last of us. We cannot say مَرَرْتُ بِكَ زَيْدٌ , رَأَيْتُكَ زَيْدًا ; nor even لِي
 اِلَى اَلْكَرِيمِ on thee, the noble. In such cases as اِيَّاكَ , رَأَيْتُكَ اِيَّاكَ , those are right who regard اِيَّاكَ not as a بَدَلُ but
 as a تَوْكِيدٌ (see rem. a). — b) اَكَلْتُ اَلْبَعْضُ مِنَ الْكُلِّ the substitution
 of the part for the whole ; as اَكَلْتُ اَلرَّغِيفَ ثُلُثَهُ I ate the loaf, the
 third part of it, or I ate a third of the loaf ; قَبَّلَهُ اَلْيَدَ kiss him, his
 hand ; اَوْعَدَنِي بِاَلسِّجْنِ وَالْاَدَاهِمِ رِجْلِي he threatened me, my foot, with
 the prison and fetters. c) اَلْاِشْتِمَالُ بَدَلُ اَلْاِشْتِمَالِ the comprehensive substitution,
 i. e. the permutative which indicates a quality or circumstance
 possessed by or included in the preceding substantive ; as اَعْجَبَنِي زَيْدٌ Zeid's learning filled me with surprise ; اَعْجَبَنِي كَلَامُكَ thy speech filled me with surprise ; مَا اَلْفَيْتَنِي جُلُوسِي مُضَاعًا thou hast
 not found my understanding lost (or thrown away) ; وَذَكَرْتَ تَقْتَدُ بَرْدٌ and she called to mind the coldness of the water of Taktud ;
 يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ they will question thee about fighting in

the sacred month, lit. about the sacred month, (about) fighting in it.

d) The fourth case is where the permutative (الْمَبْدَلُ) is wholly different from the مَبْدَلٌ مِنْهُ or word for which it is substituted (الْبَدْلُ الْمَبْدَلُ مِنْهُ). It is of two sorts: a) بَدَلَ الْأَصْرَابِ the permutative of retraction (from أَصْرَبَ, to turn away from), or بَدَلَ الْبَيِّنَاتِ the substitution of a new opinion, something one would like to substitute for the original statement; as, for instance, when one says أَكَلْتُ خُبْزًا I ate bread, but then, preferring to state that he had eaten meat, adds the word لَحْمًا (أَكَلْتُ خُبْزًا لَحْمًا). Here, to use the words of the grammarians, يَقْعُدُ الْمَتَّبِعُ كَمَا يَقْعُدُ التَّابِعُ the *mètbi* is designed as well as the *tâbi*; and this is what distinguishes it from β) بَدَلَ الْغَلَطِ وَالنِّسْيَانِ the permutative of error and forgetfulness, in which the مَتَّبِعُ is uttered merely by mistake, and the correct word immediately substituted for it; as when one says مَرَرْتُ بِكَلْبٍ فَرَسٍ I passed by a dog, (I meant to say) a horse. The بَدَلَ الْأَصْرَابِ is equivalent to the use of the particle بَلَّ (أَكَلْتُ خُبْزًا بَلَّ لَحْمًا). — 3) The عَطْفُ الْبَيِّنَاتِ or explicative apposition is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as أَقْسَمَ بِاللَّهِ أَبُو حَفْصٍ عُمَرُ; thy brother Zeid came to me; جَاءَنِي أَخُوكَ زَيْدٌ 'Abū Ḥafṣ 'Omar swore by God (عُمَرُ in rhyme for زَيْدٌ); يَسْقَى مِنْ مَاءٍ he shall be given to drink water, watery humour (or matter); يُوْقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ (which) is lighted with (the oil of) a blessed tree, an olive. This apposition is equivalent to the use of وَهِيَ, &c. (e.g. جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ), and, being asyndetic, is opposed to the عَطْفُ النَّسْقِ, or connection of sequence, which takes place by means of connective particles, such as وَ, فَ, ثُمَّ, حَتَّى, أَمْ, and أَوْ.

REM. c. One verb may be substituted for another by the **بَدَل** *بدل* مَنْ يَفْعَلُ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفُ لَهُ الْعَذَابُ *as* الْكَفْلُ مِنَ الْكَفْلِ *whosoever doeth this, shall find a recompense of sin—his chastisement shall be doubled*; متى تَأْتِنَا تَلْمِمْ بِنَا فِي دِيَارِنَا نَجِدُ حَطَبًا جَزَلًا *when thou comest to us—visitest us in our country—thou shalt find firewood in abundance*; or by the **بَدَلُ الْإِسْتِمَالِ** *بدل الاستعمال* مَنْ يَسْأَلُنَا يُسْتَعْنِ بِنَا يَنْصَرِفْ *as* *whoever comes to us (and) asks help of us, is helped*.

REM. d. The word to which a **مَوْكِدٌ** *موكد* is annexed is called by the grammarians **الْمَوْكِدُ** *الموكد* that which is strengthened or corroborated; that which is followed by a **مَفْعَةٌ** or **نَعْتٌ** *نعت*, **الْمَوْصُوفُ**, or **الْمَنْعُوتُ**, *المنعوت*, the qualified or described; that which has a **بَدَلٌ** after it, **الْمَبْدَلُ مِنْهُ** *المبدل منه* that for which something is substituted; and that to which a **عَطْفُ الْبَيَانِ** *عطف البيان* is appended, **الْمَعْطُوفُ عَلَيْهِ** *المعطوف عليه* the word to which (an explanatory word) is attached (by means of a virtual conjunction).

REM. e. In phrases like **تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ** *they fought with one another*, the words **بَعْضُهُمْ لِبَعْضٍ** are a permutative of the agent **هُمْ**, contained in the verb **تَقَاتَلُوا**, and serve to strengthen the idea of reciprocity belonging to that verbal form. The **لَمْ يَنْقَرِبِ الْعَامِلُ** *in لم ينقرّب العامل*, which supplies the place of the accusative, is dependent upon **لِبَعْضٍ**, which supplies the place of the accusative, is dependent upon **تَقَاتَلُوا**, *they fought with*, contained in **تَقَاتَلُوا**.

140. One finite verb may also be put in apposition to another. In this case either a) the first is the preparative act, introductory to the second, as **قَامَ سَجْدًا لَهُ** *he arose (and) prostrated himself before him*, **فَارْسَلَ فَأَعْلَمَ بِذَلِكَ أَبَاهُ** *then he sent (and) informed his father of this*, **وَعَادَتِ الْفِتْنُ وَقَعَتْ** *and*

disturbances broke out again; or b) the second modifies the first, as *سَجَدَ أَطَالَ* *he continued long prostrate*, *غَنَى أَحْسَنَ* *he sang well*. In both cases the older and more elegant form of expression is to insert the conjunction *فَ*: *قَامَ فَسَجَدَ لَهُ*; *سَجَدَ فَأَطَالَ*. If the first of the two verbs be a perfect, the second must be so likewise, for the imperfect would be a *حَالٌ مُقَدَّرٌ* (see §. 8, d, e), and, as such, would virtually stand in the accusative; as *أَرْسَلَ يُعَلِّمُ* *misit nuntiaturus, he sent to inform*. If both verbs are in the imperfect, the second may either be an apposition or a *حَالٌ مُقَدَّرٌ*; as *يُرْسِلُ يُعَلِّمُ* *he sends (and) informs*, or *mittit nuntiaturus, he sends to inform*.

REM. The later Arabic construction, without the conjunction, is very common in Syriac, e. g. *هَمَزَ أَمْسَئَ* *he sent (and) seized him*, *بَنَوْا تَعْبَدُوا* *they rebuilt*; and also occurs in Hebrew, e. g. *וַיִּבְנֶה וַיִּשְׁכֵּן*, Gen. xxx. 31.

2. Concord in Gender and Number between the Parts of a Sentence.

141. In verbal sentences, in which (according to §. 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. a) If the subject be a singular substantive, which is feminine by signification (vol. I., §. 290, a), two constructions are possible. a) If it immediately follows the verb, the verb

must be put in the fem. sing.; as جَاءَتْ هِنْدٌ *Hind came*,
 قَالَتْ امْرَأَةُ الْعَزِيزِ *the wife of El-'Aziz said*. But β) if it be
 separated from the verb by one or more words, the verb may
 stand in the sing. masc., although the fem. is preferable; as
 حَضَرَ الْقَاضِيَ امْرَأَةٌ *a woman came before the judge*; لَقَدْ وَلَدَ
 الْاُخْيَاطِلُ امْرَأَةً سَرُوءَ *a bad mother gave birth to that poor El-'Ahiṭal*;
 اِنْ امْرَءًا غَرَّكَ مِنْكُمْ وَاحِدَةً *a man, whom one of you (women) has*
deceived.

REM. The form of expression قَالَ فَلَانَهُ, *so and so said*, is men-
 tioned by the grammarians only to be condemned.

b) If the subject be a singular substantive, which is feminine
 merely by form or usage (vol. I., §§. 290, b, 291), the preceding
 verb may be put either in the masculine or feminine, whether
 the subject immediately follows it or not, though in the former
 case the feminine is preferable, as طَلَعَتِ الشَّمْسُ *the sun rose*,
 كُسِرَتِ اللَّيْنَةُ *the brick was broken*, rather than طَلَعَ الشَّمْسُ,
 كُسِرَ اللَّيْنَةُ. In the following examples the verb is masculine:
 فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ *and see what was the end*
of those who preceded them; لَعَلَّ يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ *that*
the people may not have any pretext against you; فَمَنْ جَاءَهُ *whosoever*
receives an admonition from his Lord; وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ *even if there be in them poverty or*
straitness.

c) If the feminine subject be separated from the verb by the particle **إِلَّا**, the verb is put in the masculine; as **مَا زَكَ إِلَّا فِتَاةٌ** *no one was innocent except the maidservant of 'Ibnu 'Alā* (i. e. **مَا زَكَ أَحَدٌ**). The feminine is, however, admissible, especially in poetry, as in the above example, **زَكَتْ**.

d) The verbs **نِعِمَّ** and **بَيَّسَ** (vol. I., §. 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as **نِعِمَّ الْمَرْأَةُ زَيْنَبُ** *Zèinèb is an excellent woman!* rather than **نِعِمَّتْ**.

143. If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as **قَالَ الْمُؤْمِنُونَ** *the believers said*; **جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ** *there came one day (some) men from Mèkka*; **أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ** *shall we believe as fools have believed?* But **قَالَتِ الرُّوَاةُ** *narrators say*; **وَمَا ذَا تَبْتَغِي الشُّعْرَاءُ مِنِّي** *and what is it pray that the poets want of me?* **فَقَدْ كَذَبَتْ رُسُلٌ مِنْ قَبْلِكَ** *apostles have been accused of falsehood before thee.*

REM. a. A similar construction may be found even in Old German; as *do wart genuoger ougen von heizen trāhenen rôt; uns hazzet liute unde lant.*

REM. b. **بَنُونَ**, *sons* (pl. of **ابْنٌ**), and other similar words (vol. I.,

§. 302, *e*, and rem. *d*), are exceptions, being treated as plurales fracti (see §. 144), and therefore admitting the verb in the fem. sing. This remark applies, however, to *بَنُونَ* only when it is used to denote a *family* or *tribe* (compare §. 147); as *قَالَتْ بَنُو إِسْرَآئِيلَ* the *Bēnū 'Isrā'il* (*Children of Israel*) said.

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as *ثُمَّ تَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ* then, after this, your hearts became hard (from *قَلْبٌ*, masc.); *مَتَى كَانَ الْخِيَامُ بِدَى طُلُوحِ* when the tents are (set up) at *Dū Tolūh* (from *خِيَمَةٌ*, fem.). See §. 143.

REM. The remark made in §. 142, *c*, regarding the particle *وَمَا*, applies here too. An example of the fem. is *وَمَا بَقِيَ إِلَّا الْفُلُوحُ* and nothing remained but the low rugged ridges of hills (from *مَلْعٌ*, fem.), where a prose writer would have said *وَمَا بَقِيَ شَيْءٌ*.

145. If the subject be a collective, like *قَوْمٌ* people, tribe, or a noun designating a whole class of animals, like *غَنَمٌ* sheep or goats, *طَيْرٌ* birds (vol. I., §. 290, *a*, *e*, and §. 292, *a*), the preceding verb may be put in the fem. sing.; as *قَالَتِ الْيَهُودُ* the Jews say, *لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ* upon nothing (have no foundation for their belief); *إِنِّي أَرَانِي* I saw myself (in a

dream) carrying upon my head (some) bread, of which the birds were eating.

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: *مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ* after the convincing proofs have reached you; *مِمَّا كَتَبَتْ أَيْدِيهِمْ* because of what their hands have written; *فَاصَابُهُمْ سَيِّئَاتُ مَا عَمِلُوا* the evil consequences of what they did, came upon them; *فَبَكَى بَنَاتِي شَجْوَهُنَّ* and my daughters lamented their misery; *لَآئِهٖ قَدْ ظَهَرَ أَمَارَاتُهَا* because its signs have already appeared; *قَالَ نِسْوَةٌ فِي الْمَدِينَةِ* (some) women in the city said; *لَوْلَا هَٰذَانِ لَسَبَىٰ نِسَاؤُهُمْ* had it not been for these two, their women would have been taken prisoners; but such instances as *إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ*, when believing women come unto you, are comparatively rare.

147. The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see §. 143, rem. *b*); but a following verb may be put in the plur. masc., because such names have the sense of collectives; e. g. *تَجَمَّعَتْ عَقِيلٌ وَتَشَاكُوْا مَا يُلْحَقُهُمْ مِنْ سَيْفِ الدَّوْلَةِ* (the tribes of) 'Okail and Košèir assembled and complained

to one another of what was being done to them by Seifu 'd-daula.

148. In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as *خَرَجَ عَلَيْهِ الصَّيَادُونَ فَاتَّهَمُوا مِنْهُمَا فَمَا وَهَوَى السَّهْلُ* *خرج عليه الصيادون فاتتهم منهم فاما وهوى السهل* *the hunters came out (sing.) against him and he fled from them, and, whilst he continued on level ground, they did not overtake him (plur.); يَهْتَاجُ لَهُ الْمُفَارِقُونَ كَمَا يَهْتَاجُونَ لِنُوحٍ* *يَهْتَاجُ لَهُ الْمُفَارِقُونَ كَمَا يَهْتَاجُونَ لِنُوحٍ* *those parting are moved (sing.) by it as they are moved (plur.) by the mournful cooing of doves; كَانَ فِيهِ قُبَّةٌ تَعْرِفُ بِقُبَّةِ* *كَانَ فِيهِ قُبَّةٌ تَعْرِفُ بِقُبَّةِ* *there was (masc.) upon it a cupola, known (fem.) by (the name of) the cupola of the air; وَبِمَغَارَةِ الْخَضِرِ يَتْرُكُ الزُّوَارُ أَسْبَابَهُمْ* *وَبِمَغَارَةِ الْخَضِرِ يَتْرُكُ الزُّوَارُ أَسْبَابَهُمْ* *and the pilgrims leave (sing.) their baggage at the cave of el-Hidr, and ascend (plur., الزُّوَارُ* *الزُّوَارُ* *being a plur. fract. denoting rational beings) two miles to the top of the mountain; لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ* *لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ* *God has angels who watch over you in turn (plur., for the same reason as in the last example); فَجَالَ الصَّوَارُ وَاتَّقَيْنَ بِقَرْهَبٍ* *فَجَالَ الصَّوَارُ وَاتَّقَيْنَ بِقَرْهَبٍ* *and the herd wheeled (masc.) and guarded (their rear) with an old buck (إِتَّقَيْنَ* *إِتَّقَيْنَ* *fem., because, with the exception of the single buck, the rest of the herd were does); فَابْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبَ بِالْوَانِ* *فَابْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبَ بِالْوَانِ* *and he took out of it scraps of paper written with (ink*

of) *various colours* (where كَتَبَتْ might also be used). — If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as كَلَّابٌ مَرَّةً أَصَابُوا جِلْدَ سَبْعٍ *once on a time (some) dogs found the skin of a beast of prey*; وَقَالُوا لَجُلُودِهِمْ *and they shall say to their skins (members), Why have ye borne witness against us? They shall answer, God hath made us speak.*

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ *and two young men went into the prison along with him*; لَمَّا تَنَازَعَنِ الرَّجُلَانِ *after the two men disputed with one another about me*; بَعْدَ مَا كَانَ بَيْنَنَا مِنَ الْأَمْرِ مَا لَا يَفْعَلُ الْإِخْوَانُ *after something had taken place between us, which brother and sister do not do*; وَلَا يَلْبِثُ الْعَصْرَانِ يَوْمَ وَلَيْلَةٍ إِذَا طَلَبَا أَنْ يَدْرِكَمَا *the two times, day and night, when they seek (to effect anything), are never long in attaining what they aim at*; وَسَمِرَتْ يَدَاوُ وَغُذَاوُ وَرِجْلَاوُ *and his hands and arms and feet were pierced with nails*; شَبِيهٌ يَمِنْ قُطِعَتْ قَدَمَاوُ *like one whose feet are cut off*; لَوْ كَانَ بَدْرٌ حَاضِرًا وَأَبْنُ حَمَلٍ مَا نُقِشَتْ كَفَاكُ *had Bêdr been present and 'Ibn Hamêl, thy hands would not*

have been branded (حَمَلَ in rhyme for حَمَلٌ) ; لَا رَقَاتَ عَيْنَاهُ may his eyes never cease from constant weeping ; خُذْ مِنْ شَارِبِكَ حَتَّى تَبْدُو شَفَتَكَ وَمِنْ ثَوْبِكَ حَتَّى تَبْدُو عَقَبَكَ cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in Hebrew, Micah iv. 11, وَكَذَلِكَ تَسْتَوِي هَاتَانِ اللَّغَتَانِ فِي الرِّجَالِ أَيْضًا ; (וְהָיוּ בְּצִיּוֹן עֵינֵינוּ and thus these two words (viz. עָלָם and עָלָה) are alike in their application to men also. — A following verb must, of course, agree strictly with the preceding subject in number as well as gender ; as إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا when two troops among you were on the point (sing.) of behaving with cowardice (dual). But if it be a collective, designating rational beings, the masc. plur. is admissible ; as وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا and if two parties of believers fight with one another, make peace between them.

REM. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective ; as وَقَدْ أَهْلَآهُ مَبْعَدٌ وَحَمِيمٌ after both far and near (after every one) had abandoned him (حَمِيمٌ in rhyme for حَمِيمٌ) ; رَمَتْ يَدَاهُ إِحْمَرَّتَا عَيْنَاهُ his eyes were red ; رَمَتْ يَدَاهُ his hands threw or shot ; رَأَيْنَ الْغَوَامِي السَّيْبَ لَاحَ بِعَارِضِي the women saw the white hairs which glittered in my whiskers ; يَلْمُؤُونَنِي فِي اشْتِرَاءِ الْخَيْلِ أَهْلِي my family abuse me for the purchase of the palm-trees ; نَعْرُوكَ قَوْمِي

فَاعْتَزَلْتِ بِنَصْرِهِمْ *my people aided thee, and thou becamest powerful through their aid.* The phrase أَكَلُونِي الْبَرَاعِثُ *the fleas devoured me*, is generally cited by the native grammarians to exemplify this construction.

150. If the preceding verb has several subjects, it may be put in the plural, as أَتَانَا أَنْتَ وَأَنَا *thou and I are come*; or it may agree in number and gender with the nearest subject, as وَبَنُوهُ أَيْدِيَهُمْ عَلَى رَأْسِهِ *and Aaron and his sons shall lay their hands upon his head*; تَكَلَّمَتْ مَرْيَمُ وَهَارُونُ فِي مُوسَى *Miriam and Aaron spoke about Moses*.—If the subjects precede, and are either three or more singulars, or a singular and a dual, the verb is put in the plural; if they are merely two singulars, in the dual; as تَخَاصُمَا الْبَطْنُ وَالرِّجْلَانِ *the belly and the two feet disputed with one another*; تَخَاصُمَا الْبَرْدُ وَالْحَرُّ *the cold and the heat disputed with one another*; تَسْجُدُونَ الشَّجَرُ وَالنَّجْمُ *and the plants and trees worship* (not يَسْجُدُونَ, because وَحُمِلَتِ الشَّجَرُ وَالنَّجْمُ are not individuals but species); تَرْفَعُ الْأَرْضُ وَالْجِبَالُ فِدْكَتًا دَكَّةً وَاحِدَةً *and (when) the earth and the mountains shall be lifted up and dashed in pieces at one stroke* (not دَكَّتْ or دَكِكْنَ, الْجِبَالُ being a plur. fract.). If the subjects be of different genders, the verb is usually put in the masculine, as in the first of the above examples, or in الْكَسْلُ وَكَثْرَةُ النَّوْمِ يُبْعِدَانِ مِنَ اللَّهِ وَيُرِيَانِ الْفَقْرَ *indolence and excess*

of sleep remove us far from God and make us heirs of (reduce us to) poverty.

151. The verb frequently agrees in respect of gender, not with the grammatical subject, but with its complement (the genitive annexed to it), which is the logical subject; as وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ even though every sign should come (be shown) unto them; يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا on the day (when) every soul shall find the good it has done present (along with itself before God); اِسْتَرَخْتُ جَمِيعَ اَعْضَائِي all my limbs were relaxed; قَطَعَتْ بَعْضُ اَصَابِعِهِ some of his fingers were cut off; تَفْتَدِي مِنْهُ بَعْضُهُا بِبَعْضٍ some of them ransom themselves from him with others (by giving up others to him); اِذَا بَعْضٌ كُنْتُمْ كُنْتُمْ when some years shall have gnawed at us; خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ ye are the best people that has been brought forth (created) for mankind; كَمَا اَهْتَزَّتْ رِمَاحُهَا they walked as spears wave, the tops of which are bent by the passing of gentle breezes; اِنَارَةُ الْعَقْلِ مَكْسُوفٌ بِطَوَعِ هَوًى the brightness of the intellect is obscured (or eclipsed) by obeying lust. As the above examples show, this agreement of the verb with the logical subject most frequently and naturally takes place when the grammatical subject expresses a subordinate idea, like بَعْضٌ, جَمِيعٌ, كُلٌّ and غَيْرُ (see §. 82).

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal sentence.

a) When the predicate follows the subject, they must agree strictly in gender and number (see §. 148); unless the subject be a plur. fractus, in which case the predicate may also be put in the fem. sing., as *تَعْمَى الْقُلُوبُ وَالْعَيْنُ نَازِلَةٌ* *the hearts are blind, whilst the eyes are seeing*. This latter remark applies also to the names of the Arab tribes (see §. 147); as *وَبَنُو عَبَسَ* *and the Bènū 'Abs were at that time dwelling among the Bènū 'Āmir 'ibn Ṣa'sa'a*.

b) When the predicate precedes the subject, as happens in negative and interrogative sentences, then α) if the sentence be nominal (see §. 117), the predicate and subject must agree in number; but β) if the sentence be verbal (see §. 121), the predicate is put in the singular.

c) If the subject be a collective, the predicate may be put in the plural; as *كُلُّ لَهُ قَانِتُونَ* *all are obeying him*. Similarly, when a verb is placed after a collective subject (see §. 148); as *وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ* *but the greatest part of mankind are thankless*; *فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ* *a part of them are afraid of men*.

d) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical subject (see §. 151); as *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ* *every*

soul shall taste of death; *أَتَى الْفَوَاحِشَ عِنْدَهُمْ مَعْرُوفَةً* the committing of crimes is held laudable by them.

e) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus,* then the former is generally put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as *إِنَّ هَذِهِ تَذَكُّرَةٌ* this is an admonition (Germ. dies ist eine Erinnerung, Fr. ceci est un avertissement); *تِلْكَ حُدُودُ اللَّهِ* such are God's ordinances (Germ. dies sind Gottes Regeln, Fr. ce sont-là les règles de Dieu); *تِلْكَ آيَاتُ اللَّهِ* such are God's signs, which we repeat to thee with truth.

B. THE DIFFERENT KINDS OF SENTENCES.

1. Negative and Prohibitive Sentences.

153. The negative particles may, as in the Indo-European languages, deny any part of the sentence,—the predicate, the subject (e.g. *لَا نَافِيَةَ الْجِنْسِ*, §. 39), the object, the *hāl* or circumstantial expression, &c.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is

* For the plur. fract., even when derived from a masc. sing., is construed with adjectives, personal or demonstrative pronouns, and verbs, in the fem. singular.

separated from it by some other part; as لَا يُكْرِمُ السَّخِيُّ الْبَخِيلَ the liberal man does not respect the niggardly; مَا هَذَا بَشَرًا this is not a human being (see §. 42, rem. d); مَا قَالَ هَذَا he has not said this.

155. The predicate of a simple declarative verbal sentence, which is neither asseverative nor optative (§. 1, e and f), may, when denied by لَا, be put either in the imperfect or the perfect. a) When put in the *imperfect*, it may be rendered into English by the present, the future, or, when connected with preceding past tenses, by the Latin imperfect (§§. 8, 9); as لَا يُكْرِمُ السَّخِيُّ الْبَخِيلَ the liberal man does not respect (or will not respect, or, under certain circumstances, did not respect, non honorabat) the niggardly. b) The *perfect* can properly be used only α) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§. 1, a and b), as لَا صَدَّقَ وَلَا صَلَّى he has neither believed nor prayed, or he neither believed nor prayed; or β) when لَا is connected by وَ with a preceding negative, such as مَا, لَمْ, or لَبَّأ, and merely carries on the negation of something past (see §. 1, e, rem., and §. 160).

156. The particle لَنْ (a contraction of لَا أَنْ), which is construed with the subjunctive of the imperfect (§§. 11 and 15, α, α), is a very strong negation of the future, *not at all*,

never ; as *فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ* and if ye do not do it — and ye will never do it — then dread the fire (of hell).

REM. On *لَمْ* and *لَنْ* see §§. 12 and 18.

157. The particle *مَا*, when joined to the perfect, denies the past ; when joined to the imperfect, the present (see §. 8, e, rem. a).

158. The particle *إِنْ* is often found with negative force, in verbal as well as in nominal sentences (see §. 42, rem. e), and that before both the perfect and the indicative of the imperfect. For example: *إِنْ الْحُكْمُ إِلَّا لِلَّهِ* judgment belongs to God alone (lit. is not except to God) ; *إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ* the unbelievers are in utter deception (lit. are not except in deception) ; *إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي* it is for Him alone to reward me, who has created me ; *ثُمَّ جَاءَكَ يَخْلَفُونَ بِإِلَهِهِ إِنْ* then they will come unto thee, swearing by God (and saying), We intended nothing but doing good ; *وَلَكِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ* and if they (heaven and earth) should quit their place, no one could withhold them after Him (if He, i. e. God, should withdraw His support) ; *وَلِيَكْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحَسَنَى* and verily they will swear, We meant only what is best ; *إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ* they merely follow their own

fancy. In elevated prose style, as well as in poetry, the negative مَا is often prefixed to this إِنْ; e. g. وَمَا إِنْ يَكْبَحُ لَهَا. إِنْ; e. g. مَا إِنْ يَمَسُّ الْأَرْضَ إِلَّا; *but her pains were (all) of no avail*; مَا إِنْ مَنَكَبٌ مِنْهُ; *only one shoulder of his touches the ground*; مَا إِنْ رَأَيْتَ لَهُمْ فِي النَّاسِ أَمْثَالًا; *thou hast never seen (any) like them among men* (أَمْثَالًا in rhymo for أَمْثَالًا); مَا إِنْ أَتَيْتَ بِشَيْءٍ; (أَمْثَالًا in rhymo for أَمْثَالًا); مَا إِنْ تَكْرَهَ; *thou hast never done a thing which thou didst not like.*

REM. This إِنْ (called by the grammarians إِنْ النَّافِيَّةُ *the negative 'in'*) is not to be confounded with the conditional particle of the same sound إِنْ الشَّرْطِيَّةُ *the conditional 'in'*: for *a*) it admits of a nominal sentence after it; *b*) it does not govern the jussive; *c*) it lets the perfect retain its past signification; *d*) its predicate is sometimes put in the accusative, like that of مَا (§. 42, rem. *e*); and *e*) it is joined, as a corroborative, to مَا. It seems rather to be connected with the Hebrew negative אֵין, אֵין, and occurs itself in that language in the form אֵין.

159. The verb لَيْسَ (vol. I., §. 182) is used *a*) as the negative sometimes of كَانَ الْتَامَّةُ (§. 41), e. g. لَيْسَ لِحَيِّجِ الْعَقْلِ وَالْبَدَنِ عُدْرٌ فِي تَرْكِ التَّلْعَمِ; *for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge*; at other times of كَانَ النَّاقِصَةُ (§. 41), e. g. لَيْسَ عَالِمًا, or لَيْسَ بِعَالِمٍ, *he is not learned.* But it is

also employed *b*) as an indeclinable negative particle, stronger than لا, to deny some part of the sentence to which it is prefixed ; e. g. لَيْسَ لِهَذَا خُلِقْتَ وَلَا بِهَذَا أَمِرْتُ *thou wast not created for this, nor bidden to do this* ; لَيْسَ كُلُّ مَا فَاتَ يُدْرِكُ *nothing that has escaped us can be overtaken* (an opportunity once lost never recurs) ; إِنَّمَا يَجْزِي الْفَتَى لَيْسَ الْجَمَلُ *it is only the man that makes a return, not the camel* (الجمال in rhyme for الجمل) ; أَلَيْسَ قَدْ نَوَيْتَ أَنْ تَعْتِقَنِي ; (الجمل rhyme for العجل) *hast thou not formed the intention of setting me free ?* In connection with an imperfect, it expresses a strongly denied present or future ; as لَسْتُ أَقْصِدُ الْحَرْبَ بَلْ جِئْتُ لِأَهْدِمَ الْكَعْبَةَ *I do not intend to make war (upon you), but I am come to destroy the Ka'ba* ; لَسْتَ تَذَالُ الْعِزَّ حَتَّى تُذَلَّهَا *you will never attain greatness till you humble it (your spirit)* ; فَلَيْسَ تَدْخُلُ بَعْدَ الْجَنَّةِ النَّارُ *for the fire (of hell) is never entered after (one has been a dweller in) Paradise* ; لَفَائِدُهُ لَيْسَ تُرَجَى لِفَائِدَةٍ *no good is hoped of thee* (لفائده in rhyme for لفائدة). It may even be governed by كَانَ, so as to express the negative imperfect of that verb ; as كَانَ النَّبِيُّ صَلَمَ لَيْسَ بِالطَّرِيبِ وَلَا بِالْقَصِيرِ *the Prophet was neither of high nor low stature.*

160. When to a clause containing one of the negative particles مَا, لَمْ, or لَنْ, or the negative verb لَيْسَ, there is

appended, by means of the conjunction ^و, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative ^{لَا} is used, because the special kind of negation has already been sufficiently made known. For example: ^{لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ} *neither their goods nor their children shall avail them aught against God*; ^{رَأَى أَنْ ذَلِكَ الْبَدَنَ لَمْ يَخْلُقْ لَهُ عَبْدًا وَلَا قُرْنَ} *he saw that this body was not created for him in jest, nor connected with him for any vain purpose*; ^{لَمْ يَبْقَ عَلَيْهِ مُشْكِلٌ فِي الشَّرْعِ إِلَّا تَبَيَّنَ وَلَا مَخْلُوقٌ إِلَّا انْفَتَحَ وَلَا غَامِضٌ إِلَّا اتَّضَعَ} *there remained for him no difficulty in the (divine) law which did not become clear, and nothing sealed up which was not opened, and nothing obscure which was not made plain*; ^{لَسْتُ أَعْنِي بِالْقَلْبِ قَلْبَ الْجِسْمِ وَلَا الرُّوحَ الَّذِي فِي تَجْوِيفِهِ} *I understand by the (term) heart neither the corporeal heart nor the spirit which dwells in its cavity*. If, however, the second clause be conceived as independent of the first, and the connexion be merely an external one, the particular negative is repeated; as ^{هَلْ هُوَ أَمْرٌ} *is it a thing which has never ceased existing during the past, and which a period of non-existence has never in any way preceded?*

REM. a. When ^{بَلَا}, ^{غَيْرَ}, ^{دُونَ}, etc. (see §. 56, rem. c) require to be repeated, their place is supplied by ^{لَا}, which is followed by the

genitive governed by *غَيْرَ*, etc.; as *فَقَتَرُوا غَيْرَ مُجْبَسَةٍ وَلَا مُعَقَّلَةٍ* and *he slaughtered them without their being shut up or bound*; *هُوَ غَيْرُ غَرِيبٍ* *this is neither strange nor wonderful* (see §. 82, d, rem. a); *بِلَا حَسَبٍ وَلَا حَيَاةٍ* *without honour or shame*; *وَلَا فَرَقٍ* *without cowardice or fear*.

REM. b. *لَا* is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even*; as *وَلَا أَحَدٌ* *not even one*; *وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ* *but I do not see that there has come out even a single one of them*.

161. In oaths and asseverations *لَا* is followed by the perfect with the signification of our future (see §. 1, e); as *وَاللَّهِ لَا* *by God, I will not disobey my Lord*; *وَاللَّهِ لَا فَتَحْتُ* *by God, I will not open this door*; *وَحَيَاةُ فِرْعَوْنَ لَا* *by the life of Pharaoh, ye shall not quit this place*; *لَا عَتَبْتُ عَلَيْهِ بِقِيَّةِ عَمْرِي* *I will never reproach him (again) during the remainder of my life*. In blessings and curses it is followed by the perfect as an optative (see §. 1, f); as *لَا كَانَ وَلَا اسْتَكَانَ* *mayest thou never see (suffer) evil!* *لَا رَأَيْتَ شَرًّا* *may he not be (may he perish), and never come to life!*

162. When verbs signifying to forbid, fear, and the like, are followed by *أَنْ* with the subjunctive, the negative *لَا* is sometimes inserted after *أَنْ* (*لَا أَنْ* or *أَلَا*) without affecting the meaning (see §. 15, a, α); as *مَا مَنَعَكَ أَلَّا تَسْجُدَ* *what pre-*

vented thee from worshipping (him)? *مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا* what hindered thee, when thou sawest that they had gone astray, from following me? *وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَى* and if ye are afraid of being unjust towards the orphans (but if we read *تُقْسِطُوا* لا is no longer redundant: if ye are afraid of not being just &c.).

REM. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, and, on the contrary, be inserted in affirmation. For example, in poetry: *أَقْسَمْتُ بِاللَّهِ أَشْقِيهَا وَأَشْرَبَهَا حَتَّى تَفْرَقَ تَرَبُّ الْأَرْضِ أَوْسَالِي* by God I swear, I will NOT give it (to others) to drink, NOR drink it (myself), until the dust of the earth separates my joints; *فَأَلَيْتُ أَسَى عَلَى هَالِكٍ وَأَسْأَلُ نَاحِيَةً مَا لَهَا* and so I swear, I will NEVER mourn for one dying, NOR ask a mourner what ails her; *فَقُلْتُ يَمِينَ اللَّهِ أَبْرَحُ قَاعِدًا* and I said, By God I swear, I will NOT cease sitting (see §. 42, rem. b); and in the Kor'an, *تَاللَّهِ تَفَتَرْتُ ذَكَرُ يُوسُفَ* by God, thou wilt NEVER cease thinking of, or speaking of, Joseph. Conversely, in the Kor'an: *فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ* and I SWEAR by the places where the stars set, and verily that is a great oath, if ye (only) knew (it); *لَا أَقْسِمُ بِيَوْمِ* I SWEAR by the day of the Resurrection; *لَا أَقْسِمُ بِهَذَا الْبَلَدِ* I SWEAR by this town.

163. The prohibitive لا governs either the jussive or the energetic. See §§. 17, b; 19, b; and 20.

164. The Arabic language ignores the difference between a direct and an indirect question, in so far as regards the arrangement of words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

166. The simplest interrogative particle is اِ, which may be prefixed to the word اِنْ, and to the conjunctions وَ, فَ, and ثُمَّ; as اَمِنْتُمْ مِنْ فِى السَّمَاءِ are ye safe from Him who is in heaven? كَمَا اَمِنَ السَّفَهَاءُ shall we believe as fools have

believed? *أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ* when we are dead, and become dust and bones, shall we indeed be recompensed (for our deeds)? *أَإِنَّكَ لَأَنْتَ يُوسُفُ* art thou really Joseph? *وَوَقَعُوا فِتْنَةً قَوْمًا نَكَثُوا أَيْمَانَهُمْ* will ye not fight a people who have broken their oaths? *أَمْ تَسْأَلُنِي مِنَ اللَّهِ* art thou not ashamed of thyself before God? *فَقَالَ أَبُو بَكْرٍ أَوَكُلُّكُمْ رَايَهُ عَلَى هَذَا* and 'Abū Bèkr said, Are ye all of this opinion? *أَفَسَمِعْتَنِي أَقُولُ إِلَّا خَيْرًا* hast thou then heard me saying aught but good? *أَوَلَا يَعْلَمُونَ أَنَّ* do they not know that God knows what they keep secret? *أَفَمَا نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتَنَا الْأَوَّلَى* are we not then liable to die save our first death (in this world)? *أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ* have they not looked at what God has created? *أَتُمْ إِذَا مَا وَقَعَ أَمْنْتُمْ بِهِ* when it falls (upon you), will ye believe it then? If another clause be connected by *أَمْ* with the one beginning with *أَ* (in this case called *هَمْزَةُ التَّسْوِيَةِ*, the *hèmza of equalisation*), there arises a disjunctive or alternative question; as *أَزِيدُ عِنْدَكَ أَمْ عَمْرُو* is Zèid in thy house, or 'Amr? *أَفِي الْحَابِئَةِ دَبْسُكَ أَمْ فِي الزَّرِقِ* is thy date-honey in the jar or in the skin? *سَوَاءٌ عَلَيْنَا أَجْزَعْنَا أَمْ صَبَرْنَا* it is all the same to us, whether we bear (our torments) impatiently or with patience; *سَوَاءٌ عَلَيْهِمُ الْاَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ* it is all one to them,

whether thou hast warned them or not ; وَمِنَ الْعَجَائِبِ عَجَبٌ مَنْ
one of the strange things is the self-conceit of him who does not know whether he will be saved or damned, or how his life will end. Instead of
we may use أَوْ we may use *as* أَوْ as *Zeid in thy house,* اَزِيدُ عِنْدَكَ أَوْ عَمْرُو
or ‘Amr?’ اَوْ اَعْمَرُ؟ اَوْ اَمْرُ؟ اَوْ اَمَرَ؟
their difference of opinion in regard to the delights of Paradise, whether they are of the same kind as the delights of this world, or of a different kind. اَخْتَلَفُوا فِي نَعِيمِ الْجَنَّةِ اَهُوَ مِنْ جَنْسِ نَعِيمِ الدُّنْيَا أَوْ غَيْرِهِ

REM. a. The interrogative particle is frequently omitted at the beginning of an alternative question ; as *أَنَا الْمَلِكُ شِئْتُمْ أَوْ أَبَيْتُمْ* *I am king, whether ye like it or not* (for *أَشِئْتُمْ*). If both parts of the sentence be dependent upon the same verb, it is placed between them ; as *مَبَاحًا جَاءَ أَمْ مَسَاءً ; (أُعْنِيَا)* *whether he comes in the morning or in the evening* (for *أَصْبَاحًا*). See §. 6, a, and §. 165.

REM. b. It is said that there is a difference of meaning between **أَمْ** and **أَو**. The question **أَزِيدُ عِنْدَكَ أَوْ عَمْرُو** implies ignorance as to whether either of them is there, or not; but **أَزِيدُ عِنْدَكَ أَمْ عَمْرُو** implies the knowledge that one of them is there, and asks which it is.

167. The interrogative particle هَلْ introduces questions of
 a more lively sort; as هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ hast thou
 heard the tale of the armies? هَلْ آدُلْكُم عَلَى تِجَارَةٍ تُنَجِّيكُمْ مِنْ هَلْ آدُلْكُم عَلَى تِجَارَةٍ تُنَجِّيكُمْ مِنْ
 shall I direct you to a merchandise, which shall save

you from sore torment? *أَمِيمٌ هَلْ تَدْرِيْنَ أَنْ رَبَّ مَاحِبٍ الْعَم* (§. 84, rem. a); *هَلْ أَنْتُمْ تَارِكُوْنِي مَاحِبِي* (§. 90). It may be preceded by *وَهَلْ أَنْتَ حَدِيثُ مُوسَى* and *هَلْ أَنْتَ أَقَمْتَ إِلَى الْمَسَاءِ* *فَهَلْ* hath the story of Moses reached thee? *هَلْ أَنْتَ رَائِعٌ مَعِيَ* if I stay till the evening, wilt thou go with me? — *هَلْ* cannot be prefixed to a negative clause; nor to a conditional clause; nor to *وَهَلْ*, *فَهَلْ*, and *ثُمَّ هَلْ*; nor, in general, to a nominal clause of which the predicate is a finite verb (§. 119), as *هَلْ زَيْدٌ مَاتَ*. — It may be followed in an alternative clause by *أَمْ* or *أَوْ*, with the former of which particles *هَلْ* is repeated; as *هَلْ غَادَرَ الشُّعْرَاءُ مِنْ مَتَرَدِمٍ أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوْهَمٍ* have the poets left any place to be patched or pieced (any decaying ruin to be sung of), or hast thou recognised the abode (of thy beloved) after doubting (regarding it)? *سَأَلْتُ أَسِيدَ هَلْ تَارَتْ بِوَأَيْلٍ أَمْ هَلْ شَفَيْتُ النَّفْسَ مِنْ بَلْبَالِهَا* ask 'Usiyyid whether I have taken my blood-revenge on *Wā'il*, or whether I have cured my soul of its grief? *هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سَبَّ أَوْ بَخِلَ* did he revile any one, or was he reviled, or was he avaricious?

REM. a. Some grammarians say that *هَلْ* is originally equivalent in meaning to *قَدْ*, and that its interrogative force is really due to the particle *أَ* understood. The two are sometimes combined; as *أَهْلٌ رَأَوْنَا بَسْفِجَ الْقَاعِ ذِي الْأَكْمِ* did they see us at the lower end of the plain with the hillocks? *فَقَالَ مُخَاطَبًا لِنَفْسِهِ أَهْلٌ عَرَفْتَ دَارَ عَشِيَّتِكَ بَعْدَ شَحْكِكَ فِيهَا*

and he says, addressing himself, *Hast thou recognised the abode of thy beloved, after thy doubting regarding it?*

REM. b. On the elliptical expression *هَلْ لَكَ فِي كَذَا*, see §. 53, b, rem. e. When followed by a clause commencing with *أَنْ*, the preposition *فِي* may be omitted, as *هَلْ لَكَ أَنْ تَنَامَ* *dost thou wish to go to sleep?* — Similarly, *هَلْ لَكَ إِلَى أَنْ تَزْكِيَ* *wouldst thou become pure?* scil. *هَلْ لَكَ مِيلٌ إِلَى أَنْ تَزْكِيَ* *hast thou an inclination to becoming pure?*

168. The compound negative particle *أَلَا*, *nonne*, is often used to draw close attention to the certainty of the following assertion, and hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew *הֲלֵאָה = הִנֵּה*), in which case it is frequently followed, as a farther asseverative, by *إِنْ*; e.g. *أَلَا لَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ* *certainly thou wilt never attain learning save through six things* (lit. *is it not so? thou wilt not &c.*); *أَلَا إِنْ الْحِدَاثَةَ لَا تَدُومُ* *verily youth does not last for ever*; *أَلَا أَيُّهَا أَلَا أَنَّهُمْ هُمُ السَّفَهَاءُ* *verily these are the fools*; *أَلَا أَيُّهَا ذَا الذَّابِحِ السَّيِّدِ إِنِّي عَلَى نَاقِبَةٍ مُسْتَبْسِلٍ مِنْ وَرَائِهَا* *O thou that barkest at (revilest) the Bēnū 's-Sīd, verily I am ready to fight to the death in their defence, though they are far away.* It is also used as a corroborative before the optative perfect (§. 1, f), the imperative, jussive, and energetic; as *أَلَا قَبِّحَ اللَّهُ وَجْهَكَ* *may God disfigure thy face!* Here *يَا* is often inserted; see §. 38, a, rem. h. — The synonymous particle *أَمَّا* is used in the same way as *أَلَا*; e.g. *أَمَّا وَاللَّهِ لَوْ تَعْدَيْتَهَا قَتَلْتُكَ* *verily, by*

God, hadst thou transgressed it, I would have put thee to death ;
 أَمَّا إِنَّهُ لَا خَيْرَ بِخَيْرٍ بَعْدَهُ النَّارُ verily there is no good in prosperity
 which is followed by the fire (of hell) ; أَمَّا وَالرَّقَاصَاتِ بِذَاتِ عَرْقٍ
 وَمَنْ صَلَّى بِنَعْمَانَ الْأَرَاكِ لَقَدْ أَضْمَرْتُ حُبَّكَ فِي فُرَادَى by those
 who dance at Dāt 'Irāk, and by those who pray at Na'mān
 abounding in 'arāk-trees, (I swear that) I have treasured up love
 for thee in my heart.

169. لَوْمًا and لَوْلَا، هَلَّا، أَلَّا (called by the grammarians
 حُرُوفُ التَّحْضِيضِ وَالْعَرْضِ the particles of incitement and
 reproof), are used before the imperfect to incite one to perform
 an act, and before the perfect to rebuke the neglect of it ; as
 أَلَّا تُصَنِّفُ كِتَابًا فِي الزُّهْدِ why dost thou not compose a book
 upon asceticism ? equivalent to compose one, pray ; but هَلَّا
 صَنَّفْتَ كِتَابًا فِي الزُّهْدِ why hast thou not composed a book
 upon asceticism ? هَلَّا أَعْلَمْتَنِي why didst thou not inform me (of
 it) ? يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ? those who do
 not believe, say, Why has no sign from his Lord been sent down to
 him ? لَوْلَا يَكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ? why does not God speak to
 us or a sign come unto us ? لَوْمًا تَأْتِينَا بِالْمَلِكَةِ إِنْ كُنْتَ مِنْ ؟
 الْصَادِقِينَ why dost thou not bring the angels to us, if thou art
 (one) of those who speak the truth ? In later times the simple
 مَا is so used ; as مَا تَقُومُ ? dost thou not stand up ? or thou dost
 not stand up ! equivalent to pray, stand up.

REM. a. *أَلَا* is used in the same sense as *أَلَا*, but with less force ; as *أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ* *why will ye not fight a people who have broken their oaths?* *أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ* *why do ye not like that God should forgive you?*

REM. b. Sometimes the verb is suppressed after these particles, and a substantive follows in the nom. or accus. ; as *هَلَّا خَيْرًا مِنْ ذَلِكَ* *why not better than this?* scil. *دَوَّيْتُ نَفْعًا* *dost thou do*, or *هَلَّا خَيْرًا مِنْ ذَلِكَ*, scil. *كَانَ مِنْكَ* *was from thee*; *هَلَّا التَّقَدُّمُ وَالْقَلْبُوبُ صَحَّاحٌ* *why did ye not do so before, when our hearts were sound?* scil. *هَلَّا = هَلَّا وَجَدَ التَّقَدُّمُ* *تَعْدُونَ عَقْرَ النَّيْبِ أَفْضَلَ مَجْدِكُمْ بَنَى ضَوْطَرَى لَوْلَا* ; *كَانَ ذَلِكَ مِنْكُمْ سَابِقًا* *ye reckon the slaughtering of she-camels your greatest glory ; ye sons of a good-for-nothing, why not the helmed warrior?* scil. *تَعْدُونَ*, i.e. *الْفَخْرُ الْكَبِيرُ الْمَقْنَعُ* *why do ye not reckon the helmed warrior something glorious?*

170. The interrogative pronouns *مَنْ* *who?* and *مَا* *what?* may stand in any one of the three cases, nominative, genitive, or accusative ; as *أَنْتَ مَنْ* *who art thou?* *بِنْتُ مَنْ أَنْتِ* *whose daughter art thou?* *مَنْ قَتَلْتَ* *whom hast thou slain?* *مَا تَقُولُ* *what is that in thy right hand?* *مَا تَقُولُ* *what sayest thou?* *فِيمَ كُنْتُمْ* *in what (state) were ye?* Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them (رَاجِعٌ or عَائِدٌ) ; as *قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ* ; (رَاجِعٌ or عَائِدٌ) *Say, In whose hand is the kingdom over*

everything? But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute. — To render the interrogation more lively, the demonstrative pronoun ذَا is appended (like the Heb. הַזֶּה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun الَّذِي; as مَا ذَا تَقُولُ; or الَّذِي مَا ذَا, or مَنْ ذَا, or مَنْ الَّذِي أَمَرَ, what is it (that) thou sayest? or مَنْ ذَا وَلَّيْتَ بَعْدَ الَّذِي أَمَرَ, who is it that has given orders? or مَجِيئِكَ إِلَى هَهَا (pron. *limd dā*), why dost thou run away after thy coming hither? — The pronouns مَنْ and مَا are always used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.): مَنْ فَتًى, مَنْ فَارِسٌ, do not mean *ris àvir*; *quisnam vir*? *quis eques* (*est ille quem vides*)? but *quis* (*est*) *vir*? *quis* (*est*) *eques*? مَنْ being the subject and the following word the predicate. For example: إِذَا الْقَوْمُ قَالُوا مَنْ فَتًى خَلْتُ أُنْثَى عُنِيتُ when the tribe ask, Who is a man? I think that I am meant; لَوْ كَانَ فِي الْأَلْفِ مِنَّا وَاحِدٌ فَدَعَا مَنْ فَارِسٌ خَالَهُمْ إِيَّاهُ يَعْنُونَا if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him (يَعْنُونَا in rhyme for يَعْنُونَ); مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ lit. who (is) a god, beside the (true) God, (that) could give you light? the words يَأْتِيكُمْ بِضِيَاءٍ forming a relative clause in connection with the inde-

finite substantive **إِنَّ** (see §. 172). Even such a case as is represented by the words **مَنْ زَيْدٌ**, **مَنْ زَيْدٌ**, in no way violates this rule. One person says **رَأَيْتُ زَيْدًا** *I have seen Zèid*; another, repeating the exact words of the former speaker (**الْحِكَايَةُ**), asks **مَنْ زَيْدًا** *who is* (the person you meant, when you said “*ra’èitu Zèidan*,” by the word) “*Zeidan*”? Similarly, in the genitive, **مَرَرْتُ بِزَيْدٍ** *I passed by Zèid*, **مَنْ زَيْدٍ**. In general, however, the **حِكَايَةُ** (*imitation, citation or quoting of the exact words of a speaker*) is neglected, and the questioner asks **مَنْ زَيْدٌ** *who is Zèid?* in the nominative. The **حِكَايَةُ** is allowed only when the word quoted is a proper name, and **مَنْ** is not preceded by any connective particle, such as **و**. We can only say **وَمَنْ زَيْدٌ** *and who is Zèid?* **مَنْ غَلَامٌ زَيْدٌ** *who is the slave of Zèid?* The word **مَنْ** may be used by itself alone, in reference to an undefined substantive, with the inflections mentioned in vol. I., §. 352; e. g. **جَاءَنِي رَجُلٌ** *there came to me a man*, **مَنْ** *who?* **رَأَيْتُ رَجُلًا** *I saw a man*, **مَنْ** *whom?* **مَرَرْتُ بِرَجُلٍ** *I passed by a man*, **مَنْ** *whom?* — As an interrogative, **مَنْ** is construed with the masculine singular of a verb, but occasionally admits of the feminine, when the predicate is a person of the female sex; as **مَنْ كَانَتْ أُمُّكَ** *who was thy mother?* — If inquiry be made regarding the nature, qualities, social position, &c., of a person, **مَا** is used, and not **مَنْ**; e. g. **وَقُلْنَا لَهُ مَا أَنْتَ**

and we said to him, *What art thou?* مَا رَبُّ الْعَالَمِينَ *what is the Lord of created things?* وَلَمَّا رَأَتْ رَكِبَ النَّمِيرِ اعْرِضَتْ وَكُنَّ مِنْ أَنْ يَلْقَيْنَهُ حَذِرَاتٌ * مَا كُنْتُمْ قَالَ كُنْتُ عَلَى حِمَارٍ هَزِيلٍ وَمَعِيَ صَاحِبٌ لِي عَلَى أَتَانٍ مِثْلِهِ *tell me about thy verse: "And after she descried the cavalcade of the Numdirî, she turned aside, and they were on their guard against meeting him";—what were ye? He said, I was upon a lean he-ass, and with me was a friend of mine upon a she-ass like it.*

REM. a. The حِكَايَةُ of a proper name is inadmissible, if the name be qualified in any way, except by ابْنٌ in a genealogical series. If one says رَأَيْتُ زَيْدَ بْنَ عَمْرٍو, you may ask مَنْ زَيْدُ بْنُ عَمْرٍو; but if one says رَأَيْتُ زَيْدًا ابْنَ الْأَمِيرِ or رَأَيْتُ زَيْدًا الْعَاقِلَ, you cannot ask مَنْ زَيْدًا. مَنْ زَيْدًا ابْنَ الْأَمِيرِ or الْعَاقِلَ. In these cases only the nominative is allowed.

REM. b. From مَنْ is formed an adjective مَنِىٌّ, which is used in asking questions regarding مِفَاتُ الْعَلَمِ or النِّسْبَاتِ (vol. I., §. 249). E. g. جَاءَنِي زَيْدٌ *Zeid came to me*; أَلْمَنِىُّ of which tribe? to which the answer might be زَيْدُ الْقُرَشِيِّ of Korëis, as distinguished from زَيْدُ الثَّقَفِيِّ *Zeid of the tribe of Takîf*.

REM. c. The interrogative مَا is very rarely used of persons; as وَلَكِنِّي أَذْهَبُ إِلَى رَجُلٍ مِنْ هَؤُلَاءِ هُوَ أَقْوَمُ بِمَا دَعَوْتُمُونِي إِلَيْهِ فَقَالُوا مَا هُوَ *but I will point out to you a man amongst us, who is better able to carry*

* حَذِرَاتٍ by poetic license for مَنْ أَنْ, and حَذِرَاتٍ in rhyme for حَذِرَاتٍ.

out what ye have asked me to do; and they said, *Who is he?* هَذَا مَا هَذَا she saw a man pretending to be dead, and said, *Who is this?* The conjunctive (relative) مَنْ and مَا مِنْهُمْ (§. 172 and foll.) are more frequently interchanged; e. g. مَنْهُمْ عَلَى أَرْبَعٍ among them are creatures which walk on four (feet); أَسْرَبَ أَلْقَطًا هَلْ مِنْ يُعِيرُ جَنَاحَهُ لِعَلِّيْ إِلَى مَنْ قَدْ هَوَيْتُ أَطِيرُ O covey of katas (a sort of bird) is there one (among you) who will lend (me) his wings? Perchance I might fly to the one whom I love; فَأَنْتَكُمَا مَا لِلْسَّبْيِ then marry what women seem good to you; مَا نَكَحُوا وَالْقَتْلَى مَا وَلَدُوا those whom they married (their wives) were (doomed) to captivity, and those whom they begat (their children) to slaughter; وَمَا شَكَكْنَا فِي أَحْتِلَامِهِ كَانَ الْقَوْلُ فِيهِ قَوْلَكَ and (as to) those about whose virility we are in doubt, the decision shall be as you please; ثُمَّ تَحَا عَنَّا جَمِيعَ مَا كَانَ بِحَفْرَتِهِ and all whom he had about him of his friends and relatives.

REM. d. On the shortening of مَا into مَ, see vol. I., §. 351, rem.

171. Regarding the interrogative pronoun ^{أَيُّ}أَي, of which we have spoken before (§. 87), there are here two remarks to be made. a) ^{أَيُّ}أَي is used, not only instead of the fem. ^{أَيَّةٌ}أَيَّة, but also instead of the plur. ^{أَيُّونَ}أَيُّونَ; as ^{أَيُّ}أَي قَبِيلَةٍ أَنْتَ of what tribe art thou? وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ and no soul knows in what land it shall die; ^{أَيُّ}أَي مِنَ النَّاسِ أَنْتَ of what people art thou? b) A nominal sentence with a nominal predicate, of which the subject ^{أَيُّ}أَي (المبتدأ) is with a pronominal suffix, may, as a

whole, without any change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as *عَرَفْتُ أَيُّهُمْ فِي الدَّارِ* *I know which of them is in the house*; *ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدَّ عَلَى الرَّحْمَنِ عِتِيًّا* *then will we take forth from every band those who have been stoutest in proud rebellion against the Merciful*; *مَضَغَهَا لِيَنْظُرَ أَيُّهَا أَصْلَبُ* *he bit them with his teeth in order to see which of them was the hardest*; *إِذَا مَا لَقِيتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ* *when thou meetest the Bēnū Malik, salute him who is most excellent amongst them*. In such cases, however, *أَيُّ* may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person; as *عَرَفْتُ أَيُّهُوَ فِي الدَّارِ*. In the former case *أَيُّ* is treated as an interrogative, in the latter as a relative pronoun. We may also say *عَرَفْتُ أَيُّهُمْ هُوَ* and even *عَرَفْتُ أَيُّهُوَ فِي الدَّارِ*.

REM. *أَيُّ* likewise serves to express astonishment, in which case it is always put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which *أَيُّ* refers, be indefinite, then *أَيُّ* agrees with it in case; as *جِئْتَنِي بِرَجُلٍ أَيُّ رَجُلٍ* *thou hast brought me a man, (and) what a man!* = *what a man thou hast brought me!* But if the preceding noun be definite, *أَيُّ* is always put in the circumstantial accusative or *ḥāl*; as *جَاءَنِي زَيْدٌ أَيُّ رَجُلٍ* *Zēid came to me, (and) what a man (he is)!* The

reason of this is, that the interrogative and exclamatory **أَيُّ**, being by its very nature indefinite, can never be in concord with a definite substantive. Instead of **أَيُّ** we also find **أَيُّمَا**; as **جَعَتْنِي بِرَجُلٍ أَيُّمَا رَجُلٍ**, **فَأَوَّمَتْ إِيَّاهُ خَفِيًّا لِحَبْتِ فَلِلَّهِ عَيْنَا حَبْتِ أَيُّمَا فَتِي**, **جَاءَنِي زَيْدٌ أَيُّمَا رَجُلٍ** and **I gave a slight wink to Ihabtar, and how keen** (see §. 53, b, rem. a) **were the eyes of Ihabtar, the noble youth!** — The substantive which constitutes the object of wonder may be understood, when it is virtually contained in the verb, and **أَيُّ** must then be put in whatever case that substantive would have stood, had it been expressed; as **إِنْتَكَوْا أَيُّ نِكَابَةٍ** *how they have been tormented!* i. e. **إِنْتَكَوْا نِكَابَةً أَيُّ نِكَابَةٍ**.

3. Relative Sentences.

172. There are in Arabic, as well as in the other Semitic languages, two kinds of relative sentences; namely a) *indefinite*, i. e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (vol. I., §. 346); and b) *definite*, i. e. such as are introduced by a conjunctive noun, whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called **صِفَةٌ**, a *descriptive or qualificative sentence*; of the latter kind, **صِلَةٌ**, a *conjunctive sentence*; and the conjunctive noun itself is called **الاسم الموصول**, or simply **الموصول**. Examples of the first kind: **مَرَرْتُ بِرَجُلٍ يَنَامُ** *I passed by a man, who was sleeping*; **إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ** *the first temple, which was founded for mankind, was that at Békka (Mekka)*;

آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ firmly constructed (i. e. unambiguous) verses, which form the basis (lit. are the mother) of the Scriptures; يَوْمَ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ a day in which there shall be no bartering, nor friendship, nor intercession; لَمْ تَكُنْ traces of an abode, which speak not (تَكَلَّمُ in rhyme for تَكَلَّمُ) we were removed to another room, which had been sprinkled with rose-water.

Examples of the second kind: الْمَلِكُ الَّذِي يَعْدُلُ the king who is just; دُكَّانِي الَّتِي كَانَتْ لِأَبِي my shop, which had belonged to my father; أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ or (hast thou seen) the like of him who passed by a town? الَّذِينَ يَنْفَقُونَ أَمْوَالَهُمْ those who spend their wealth (in almsgiving); مَنْ أَظْلَمُ مِنْ مَنْعٍ مَنْعٌ and who does a greater wrong than he who hinders the temples of God from having His name mentioned in them? فَمَنْ عَفَى لَهُ مِنْ أَخِيهِ شَيْءٌ but he to whom anything is forgiven on his brother's part; عَرَفَنِي بِكُلِّ مَا يَتْرَكُ he let me know all that he was leaving. — Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a particular individual (animate or inanimate), but any individual bearing the name; as مَا يَنْبَغِي لِلرَّجُلِ يُشَبِّهُكَ that which beseems the man who is like thee; كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا like the ass which carries books;

كَالْجَمْرِ يَوْضَعُ فِي الرَّمَادِ like the coal which is put among the ashes. In such phrases as نِعَمَ الرَّأْيِ رَأَيْتَ what an excellent counsel thou hast adopted! the substantive الرَّأْيِ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ; so that the expression is equivalent to نِعَمَ الرَّأْيِ رَأَيْتَ.

REM. a. The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَيْ and الَّذِي are always definite, whether the latter be used substantively or adjectively; whilst مَنْ and مَا, which can only be used substantively, are either definite or indefinite, as مَنْ جَاءَ he who comes or one who comes, مَا لِي that which I have or something which I have. When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, a person, and شَيْءٌ, a thing), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, virtually in the same case. We even find, though very rarely, a single adjective so annexed to مَنْ or مَا, and actually agreeing with them in case. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ.

REM. b. The pronoun in the qualificative clause, which falls back upon the antecedent (الْعَائِدُ or الرَّاجِعُ), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as إِنَّا لَقَوْمٌ مَا نَرَى إِنَّكُمْ قَوْمٌ تَجْهَلُونَ verily ye are a people who are foolish;

سَبَّةٌ الْقَتْلُ *verily we are people who count it no disgrace to be slain* ;
 إِنِّى أَمْرٌ تَجِدُ الرَّجَالَ عَدَاوَتِى *verily I am a man whose hostility (brave)*
men find (to be terrible). Compare §. 175, rem.

173. The qualificative sentence necessarily contains a pronoun (الرَّاجِعُ or الْعَائِدُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e. g. رَجُلٌ جَاءَ *a man who came* ; or, in case of its being a nominal sentence, is expressed by a separate pronoun, e. g. رَجُلٌ هُوَ صَدِيقِى *a man who is my friend* ; or, lastly, appears as a suffix in the genitive or accusative, e. g. مَرَرْتُ بِرَجُلٍ أَبَوْهُ نَائِمٌ *I passed by a man whose father was asleep* ; زَوَّجْتُ ابْنِى بِامْرَأَةٍ كَانَ عَمْرُو يَحِبُّهَا *I married my son to a woman, with whom 'Amr was in love.* The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause ; as وَمَا أَدْرِى أَغْيَرَهُمْ تَفَاكٌ وَطَوَّلَ الْعَهْدُ أَمْ مَالٌ أَصَابُوا *and I do not know whether distance and length of time have changed them, or wealth which they have won* (for أَصَابَهُ) ; ضَرَبْتُ ضَرْبَةً خَرَّ كَالْمَيِّتِ *I struck him a blow at which he fell like one dead* (for خَرَّ بِهَا) ; وَاتَّقُوا يَوْمًا لَا تَجْزَى نَفْسٌ عَنْ نَفْسٍ شَيْئًا *and fear a day, in which a soul shall not make satisfaction for (another) soul at all* (for تَجْزَى فِيهِ).

174. The conjunctive noun **الَّذِي** may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive **مَنْ** and **مَا**, when they are definite (موصولة), *he who, that which*. In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and case, and thus markedly differs from the relative pronouns of the Indo-german languages; as **أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ** *show us (those two) of the ginn and of mankind, who led us astray*, scil. **أَرِنَا الشَّيْطَانَيْنِ** *show us the two devils who led us astray*, viz. 'Iblis and Kābīl or Cain; **يَا مَنْ أَحْسَ بَنِييَ الَّذِينَ هُمَا سَمِعِي وَطَرَفِي** *O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away*; **إِنْ أَحَدَ الرَّجُلَيْنِ الَّذِينَ لَقُوا الْأَنْصَارَ حِينَ ذَهَبُوا إِلَى السَّقِيفَةِ** *one of the two men whom the 'Anṣūr (or Helpers of the Prophet) met, when they went to the porch, was 'Owðim* **ثُمَّ أَصِيبَ جُرْجَةٌ وَلَمْ يَصِلْ صَلَاةً سَجَدَ فِيهَا إِلَّا الرُّكْعَتَيْنِ** *then Ġerēga was slain, without having prayed a (single) prayer in which he prostrated himself, save those two* **رُكْعَتَيْنِ** *prayers which he became a Muslim*; **فَاتَانَا نَذْرُ الصَّوْتَيْنِ** *and we shall (now) quote the two songs* (or airs), which we have received from Ġahẓa; **فِي زَمَنِ الْمَلِكَيْنِ**

الَّذِينَ تَقْدَمُ ذِكْرَهُمَا in the time of the two kings, who have been
 already spoken of; ثُمَّ إِنَّ وَلَدَيْهِ الَّذِينَ قَتَلُوا فِي نَيْنَوَى هَرَبًا إِلَى
 جِبَالِ الْمَوْصِلِ then his two sons, who had murdered him in
 Nineveh, fled to the mountains of Mosul.

REM. Somewhat similar to this is the attraction or assimilation of the relative in Greek and in the older forms of German, as *duſint punt des allir beſtin goldis, DES die vrouwen tragen woldin.*

175. As the case in which the conjunctive nouns stand, is independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as always happens with *مَنْ*, *مَا*, and *أَيُّ*, and frequently with *الَّذِي*) as substantives at the beginning of an independent sentence, they form its subject or inchoative (*مبتدأ*), and are consequently in the nominative; and the same thing occurs with *الَّذِي*, when it is annexed as an adjective to any such subject in the nominative. In every other instance, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecedent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number. This pronoun is called

by the grammarians الضمير العائد (الراجع) إلى الموصول, the pronoun which returns to, or falls back upon, the conjunctive noun, or simply العائد or الراجع.

a) If this pronoun stand, as the subject, in the nominative case, it is represented, in a verbal sentence, by the personal pronoun implied in the verb ; e. g. أَحِبُّ مَنْ يَعْدِلُ I love him who is just ; مِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ among them are some who hearken to thee ; نَكُنْ مِثْلَ مَنْ يَا ذَنْبُ يَصْطَحِبَانِ (if so,) we shall be like those, O wolf, who are comrades ; أَخَافُ مِنَ الْمَلِكِ I am afraid of the king who oppresses the people. But in a nominal sentence, it is expressed by a separate pronoun ; e. g. مَنْ هُوَ بَرٌّ he who is pious ; مِمَّا هُوَ ضَلَالٌ of that which is error ; عَدْتُ الشَّيْخَ الَّذِي هُوَ مَرِيضٌ I have visited the old man who is sick. In nominal sentences of which the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed ; as مَرَرْتُ بِمَنْ لَهُ مَنْ I passed by him who is there or those who are there ; فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him ; إِنَّ أَوَّلَ بَيْتٍ

وَرُفِعَ لِلنَّاسِ لِلَّذِي بِبَكَّةَ *verily the first temple which was founded for mankind is that which is at Békka (Mékka).* The عَائِدَ may also be omitted in a nominal sentence of more than the usual limited length, as هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ *He it is who is a God in heaven and a God upon earth,* مَا أَنَا بِالَّذِي قَائِلٌ لَكَ شَيْئًا *I am not he who says anything to thee; but* this omission is rare in short nominal sentences, as مَنْ يَحْمَدُ لَا يَنْطِقُ بِمَا سَفَهُ *he who cares for praise, does not speak what is foolish.*

b) If the عَائِدَ be an objective complement in the accusative, it is appended as a suffix to the verb; e.g. مَنْ رَأَيْتُ *he whom I have seen;* عَرَفْتُ مَنْ عَرَفْتَهُ *I know him whom thou knowest;* السَّارِقُ الَّذِي قَتَلَهُ ابْنِي *the thief whom my son killed.* The suffix is, however, not unfrequently omitted; as وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ *and yours (shall be) in it (the future life) what your souls desire (for تَشْتَهُ);* الْكِتَابُ الَّذِي أَنْزَلَ اللَّهُ *the book which God has sent down or revealed (for أَنْزَلَ).*

c) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, &c., or is governed by a preposition; as الطَّبِيبُ الَّذِي ابْنُهُ عِنْدِي *the physician whose son is at my house;* مَنْ لَهُ مَالٌ كَثِيرٌ *he who*

has great possessions ; مَا تَدْعُوهُمْ إِلَيْهِ that to which thou callest them. If the governing word be an active participle of the form فَاعِلٌ, referring to present or future time, the genitive suffix may be omitted ; as أَنْتَ قَاضٍ مَا أَنْتَ قَاضٍ doom then what doom thou wilt (for قَاضِيهِ). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted ; as أَنَا عِنْدَ مَنْ أَنْتَ ; I am at the house of the same person as thou (for أَنْتَ عِنْدَهُ) ; مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمٌ I passed by the same person as Sulêimān did (for مَرَّ بِهِ) ; وَيَشْرَبُ مِمَّا تَشْرَبُونَ and he drinks of what ye drink (for تَشْرَبُونَ مِنْهُ) ; وَقَدْ كُنْتَ تُخْفِي حُبَّ سَمْرَاءَ (تَشْرَبُونَ مِنْهُ) ; thou didst conceal thy love of Sēmra for a time, but now disclose what thou wilt of it (لَنْ by poetic license for الْآنَ مِنْهَا of her = مِنْ حُبِّهَا of love of her, and بِأَنْعَمَ for بِهِ). But this is not allowed when the preposition is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one ; as مَرَرْتُ بِالَّذِي مَرَرْتُ بِهِ عَلَى زَيْدٍ I passed by him on whose account thou didst pass by Zēid (where بِ in بِالَّذِي is لِلْإِلْصَاقِ, whilst in بِهِ it is لِلْسَّبَبِيَّةِ §. 56, rem. d) ; زَهَدْتُ فِي الَّذِي رَغِبْتُ فِيهِ I have

had no longing after that which thou desiredst (not *فِي* *الَّذِي رَغِبْتَ*).

REM. a. The *عَائِدٌ* after *الَّذِي* originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as *أَنَا الَّذِينَ أَمْسَحُوا أَمْبَاحًا* *it is we who arose early*. More usually, however, the *عَائِدٌ* is brought into agreement with the word to which it refers (compare §. 172, rem. b); as *أَنَا الَّذِي سَمِعَ أُمِّي حَيْدَرًا* *I am he whom his (lit. my) mother named Haidara (Lion)**; *أَنَا الَّذِي يَجِدُونِي فِي مُدْرِيهِمْ* *I am he whom they find (a choking morsel) in their chests or throats* (*يَجِدُونِي* for *يَجِدُونِي*); *أَلَسْتُ الْعَبْدَ الْأَسْوَدَ الَّذِي كُنْتُ تُرَاعِيْنَا بِرَوْنَجٍ كَذَا* *art thou not the negro slave, who used to attend upon us in such and such a place?*

REM. b. On the occasional use of *أَل* in the sense of *الَّذِي* see vol. I., §. 345, rem. b.

4. Copulative Sentences.

176. We have already spoken of the difference between the copulative particles *و* and *ف* in vol. I., §. 366, a, b. To what has been there said, the following remarks may be added.

177. If to the subject implied in any form of the finite

* *سَمِعَ* by poetic license for *سَمِعَتِي*, and *حَيْدَرًا* in rhyme for *حَيْدَرًا*.
Another reading is *سَمِعَتِي أُمِّي*.

verb, another subject be appended, the former must be repeated in the shape of a separate personal pronoun; as

أَنَا وَيَعْقُوبُ *I and Ya'qūb (Jacob) were present*; أُنِي

فَاذْهَبْ أَنْتَ وَرَبُّكَ *he and his companions came*;

اَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ *go therefore, thou and thy Lord*;

لَقَدْ كُنْتُمْ أَنْتُمْ *do thou and thy wife dwell in the garden*;

وَأَبَاكُمْ فِي ضَلَالٍ مُبِينٍ *verily ye and your fathers have been in*

clear error. Exceptions are very rare; as, in a verse, قُلْتُ

إِذْ أَقْبَلْتُ وَزَهْرٌ تَهَادَى *I said, when she and (other) fair*

(women) advanced with elegant gait (تَهَادَى for تَهَادَى). If,

however, the verb has a pronominal suffix in the accusative,

the repetition of the implied subject in a separate form is unnecessary; as أَكْرَمْتُكَ وَزَيْدٌ *I and Zēid have shown thee*

honour; جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ *gardens of everlasting*

rest, into which they shall enter and those who are righteous.—

This form of expression may be varied by repeating the verb

after وَ, but even then the separate pronoun is still usually

employed; as أَنَا وَحَضَرَ يَعْقُوبُ.

178. If a substantive be connected by وَ with the objective

pronominal suffix of a verb, the suffix may be repeated

in the form of a separate pronoun, but not necessarily; as

وَأَجْنِبْنِي وَبَنِي أَنْ نَعْبُدَ الْأَصْنَامَ *and keep away from me and*

my sons our worshipping idols ; ^{أَجَلَاءُ وَقَوْمَهُ} *he made him and his people emigrate*. But if a pronoun is connected with a substantive or a pronominal suffix in the accusative, it must be suffixed either to the word ^{إِيَّاهُ} (vol. I., §. 188) or to the repeated verb ; as ^{وَأَيَّاهَا} قَتَلَهُ , or ^{وَقَتَلَهَا} قَتَلَهُ , *he killed him and her*. If a substantive object is annexed to a pronominal object, the verb may be repeated or not ; as ^{وَزَيْدًا} رَأَيْتُكَ *I saw thee and Zèid* ; ^{وَمِنْ كَان مَعَهُ مِنْ أَهْلِهِ} قَتَلَهُ *he killed him and those of his family who were with him*, or ^{وَمِنْ أَلْفٍ} قَتَلَهُ هُوَ *or he killed him and those of his family*.

179. If to a pronominal suffix in the genitive there be joined a substantive in the same case, the governing word is usually repeated ; as ^{وَرَبُّ آبَائِكُمْ} رَبُّكُمْ *your and your fathers' Lord*. The form ^{وَزَيْدٌ} كِتَابُكَ أَنْتَ *thy book and Zèid's*, is of rarer occurrence, except with the suffixes of the third person, as ^{وَأَخِيهِ} إِتِّفَاقُهُ هُوَ *his and his brother's agreement*. If a substantive be connected by ^و with the pronominal suffix of a preposition, the preposition must be repeated ; as ^{وَأَخِيهِ} لِي *to me and his brother*. This rule is occasionally violated in poetry, scarcely ever in prose ; as ^{وَسَعِيرَهَا} فَقَدْ خَابَ مَنْ يَصْلَى بِهَا *and balked is he who is scorched by it (war) and its flame* ; ^{وَالْأَيَّامِ} عَجَبٌ *be off then, for there is nothing strange in thee or the times*.

REM. If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the others by a pronominal suffix; as *بَنُو الْمَلِكِ وَبَنَاتُهُ* *the king's sons and daughters*. On an exception see §. 78, rem. *b*; it is common in later prose writers, as *مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ* *Moses mentions (by name) the sons and grandsons of Noah*, for *أَوْلَادَ آدَمَ وَأَحْفَادَهُ* *a most pleasant and sweet slumber*, for *أَطْيَبُ نَوْمَةٍ وَأَحْلَاهَا*.

180. The negative particle *لَا*, when it follows *وَ*, connecting two nouns, supplies the place of a preceding negative sentence (see §. 160); as *لَمْ يَبْقَ أَبِي وَلَا أُمِّي* *neither my father nor my mother remains alive*, where *وَلَا* is equivalent to *وَلَمْ يَبْقَ*; *لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ* *ye have not known, nor your fathers*; *لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا* *if God had pleased, we would not have given Him companions, nor our fathers*. If the two nouns be both separate words, *لَا* is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as *مَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ* *there has been neither combat nor dispute between us*. — Similarly, if two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative *لَا* with the conjunction *وَ*; as *مَا أَكُنَّيْ أَنْ أَعْمَلَ شَيْئًا* *it was impossible for me to do anything or to conclude anything*, where *وَلَا* is equivalent to *مَا أَكُنَّيْ أَنْ*.

181. When two verbs, connected by *وَ*, and referring to the

same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular masculine; as *بَنَىٰ وَاعْتَدِيَ عَبْدَاكَ*, or *بَغِيَا وَاعْتَدَىٰ عَبْدَاكَ*, *thy two servants acted insolently and with violence*; *يُحْسِنُ ابْنَاكَ وَيُسِيئُ ابْنَاكَ*, or *يُحْسِنُ وَيُسِيئُ ابْنَاكَ*, *thy two sons do good and evil*. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find *يُحْسِنُ ابْنَاكَ وَيُسِيئُ ابْنَاكَ*, *بَنَىٰ وَاعْتَدِيَ عَبْدَاكَ*. It is called by the grammarians *التَّنَازُعُ فِي الْعَمَلِ*, *the conflict in regard to government*. Some further illustrations of it are given in the remarks.

REM. a. Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other. 1) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as *ضَرَبْتُ وَضَرَبَنِي زَيْدٌ* *I struck (Zeid) and Zeid struck me*. Some Arab grammarians, however, allow the first verb a pronominal complement; as *ضَرَبْتُهُ وَضَرَبَنِي* *when thou satisfiest a friend and he satisfies thee*. 2) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in §. 141, etc.; as *ضَرَبَنِي وَضَرَبْتُهُمَا الرَّجُلَانِ*, *the two men struck me and I struck them*. The omission of the pronominal complement is rare; as *ضَرَبَنِي وَضَرَبْتُ الرَّجُلَانِ*; *بَعَكَازُ الْعَاظِرِينَ إِذَا هُمْ لَعَمَوْا شَعَاعَةً* at 'Okāz the sheen, or gleam, (of weapons, *الْبَلَاغُ*) dazzles the eyes of the beholders when they look at it.

The noun may also be made the complement of the second verb, and the first verb, which has now no subject expressed, must agree with the noun in gender and number; as *ضَرَبْتُ زَيْدًا* (*Zeid*) *struck me and I struck Zeid*, *ضَرَبْتُ الرَّجُلَيْنِ* *the two (men)* *struck me, and I struck the two men*; *ضَرَبْتُ الظَّالِمِينَ* *they (the evildoers)* *struck me, and I struck the evildoers*. All these involved forms of expression occur but seldom in classical Arabic, the usual and regular constructions being *ضَرَبْتُ زَيْدًا وَضَرَبَنِي*, *ضَرَبْتُ الرَّجُلَيْنِ وَضَرَبَنِي*, *ضَرَبْتُ الظَّالِمِينَ وَضَرَبَنِي*, *ضَرَبْتُ الرَّجُلَيْنِ وَضَرَبَنِي*, *ضَرَبْتُ الظَّالِمِينَ وَضَرَبَنِي*.

REM. b. In the case of a verb which must be connected with both a subject and a predicate (such as *كَانَ* or *صَارَ*), if the predicate be common to two propositions, it is expressed only once, being either entirely omitted the second time or having its place supplied by *أَيْ* and a pronominal suffix. For example, we may translate *I was sick and Zeid was sick* by *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا*, or *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا*, or lastly *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا*, the first of the three forms being preferable. These involved forms of expression likewise occur but rarely in classical Arabic, the ordinary construction being *وَكَانَ زَيْدٌ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا*, or *وَكَانَ زَيْدٌ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا*.

REM. c. Almost the same thing takes place after the verbs *ظَنَنْتُ* to *think, believe*, *حَسِبْتُ* to *think, reckon, suppose*, etc., which take for their objective complement a clause consisting of a subject and a predicate (§. 24), as *ظَنَنْتُ زَيْدًا عَالِمًا* *I thought Zeid learned*. The predicate of the clause, which serves as complement to the *فِعْلُ الْقَلْبِ*, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the *فِعْلُ الْقَلْبِ* in the one proposition, may in the other be the subject of the clause

which is dependent upon the *فعل القلب*. When this is the case, we may, in accordance with rem. b, translate such a phrase as *Zeid thought me learned and I thought him learned* by *ظَنَنْتِي زَيْدًا عَلِيمًا*, or *ظَنَنْتِي إِيَّاهُ*, or lastly *ظَنَنْتِي زَيْدًا عَلِيمًا إِيَّاهُ*. The first of these modes of expression is the most common, but all three are rare, the natural and usual construction being *ظَنَنْتِي زَيْدًا عَلِيمًا*. If the subjects differ in gender or number, the predicate must be repeated; as *أَظُنُّ وَظَنَّا نِي أَخَا زَيْدًا وَعَمْرًا أُخْرَيْنِ* *I think Zèid and 'Amr two brothers (of mine), and they think me a brother (of theirs)*.

182. The Arabs, as well as the other Semites, often connect single verbs and entire sentences with one another merely by means of the particles *وَ* and *فَ*, where we should employ particles of a more definite meaning to indicate the precise relation between them. They use *وَ*, for example, where we would prefer a disjunctive or adversative particle; as *اللَّهُ سَعَى سَعَى وَنَحْنُ لَا نَعْلَمُونَ* *God knows, but ye do not know*. In such cases, however, *وَ* has in reality only a copulative force; the adversative relation lies in the nature of the two clauses themselves.—The Arabs also use *وَ* and *فَ* with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e.g. *سَجَدَ نَاطِلًا* *he prostrated himself and made long (his prostration)*, equivalent to *he prostrated himself for a long time*, instead of *أَطَالَ السُّجُودَ*, as we may also say (see §. 140).

183. The particle *وَ* in Arabic, like its equivalents in the

other Semitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that —

a) The clause descriptive of the state is nominal; as قَامَ عَادَ إِلَى وَهُوَ مُصْقَرٌ Zeid rose up weeping; جَاءَتْ مِنْ عِنْدِهِ وَهِيَ مُخْرَقَةُ الثِّيَابِ بِأَكْيَةٍ she came from his house with her clothes in tatters, crying; كَانَتْ فِي أَنْقَرَضَ فِي وَقْتِهِ قَرْنَانِ مِنَ النَّاسِ وَهُوَ حَيٌّ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَائِيَةٌ عَلَى عُرُوشِهَا falling down upon its roofs (in ruins, its walls falling in upon its fallen roofs); كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ ye lied, knowing (that ye did so), ye lied wittingly, in which example the nominal circumstantial clause has a finite verb for its predicate; ذَهَبَ وَقَدْ زَيْدٌ وَعَمْرُو بَاتِي Zeid went away, whilst 'Amr remained; وَأَغْدَى أَعْدَى وَالطَّيْرُ فِي وَكُنَاتِهَا whilst the birds are (still) in their nests, where the circumstantial clause has a distinct subject; ذَهَبَ زَيْدٌ وَعَمْرُو يَشْتَغِلُ Zeid went away, whilst 'Amr was busy, where the circumstantial clause has a distinct subject and a finite verb for its predicate.

REM. We sometimes find a nominal clause merely appended to the preceding proposition, without وَ, as اِطُّوا بَعْضَكُمْ لِبَعْضٍ عَدُوًّا get

ye down, the one of you an enemy to the other; جَاءَ زَيْدٌ عَلَى رَأْسِهِ *Zeid came with his hand on his head*; لَقِيتُهُ عَلَيْهِ جَبَّةٌ وَشِيٌّ *I met him wearing an embroidered coat*; and even without a pronoun, as مَرَرْتُ بِالْبُرِّ قَفِيزٌ بِدِرْهَمٍ *I passed by the wheat, (whilst) a bushel (of it was selling) for a dirham (for قَفِيزٌ مِنْهُ)*.

b) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect Indicative, preceded by *why do ye* لِمَ تَوَدُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ *as*; and *why do ye harm me, knowing (as ye do) that I am the apostle of God unto you?* If the particle *قد* be not employed, *و* must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as جَاءَ زَيْدٌ يَضْحَكُ *Zeid came laughing*; جَاءَ الْأَمِيرُ تَقَادُ الْجَنَائِبُ بَيْنَ يَدَيْهِ *the Emir came with led horses preceding him (a very common construction, see §. 8, e)*.

c) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect Jussive, preceded by *وَلَمْ*, or the Imperfect Indicative, preceded by *وَمَا*; as أَوْ قَالَ *or has said*, ' *Something has been revealed to me, whilst nothing has been revealed to him*; وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ *but they deceive only themselves, without knowing it*. In this case *و* is often dropped; as فَأَنْقَلَبُوا *and so they returned, (laden) with favours and benefits from God, without any harm*

having touched them. Where the negation is expressed by لَا, the particle وَ is rarely used; as لَوْ أَنَّ قَوْمًا لَارْتَفَاعَ قَبِيلَةٍ لَا دَخَلُوا السَّمَاءَ دَخَلْتَهَا لَا أَحْجَبُ because of distinction of tribe, I would enter it without being hindered.

d) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by وَقَدْ; as هَذَا وَقَدْ غَنَّا وَقَدْ اسْتَأْتَمَرْنَا وَمَا لَنَا إِلَّا نَقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا old; and why should we not fight in the path of God, since we have been driven out of our dwellings and (parted from) our children? Sometimes وَقَدْ is omitted, and, less rarely, either وَ or قَدْ alone; as أَوْ جَاءَ وَكَمْ حَصَرَتْ صُدُورُهُمْ أَنْ يَقَاتِلُوكُمْ الَّذِينَ قَالُوا who, having remained (at home), said of their brethren (who went out to battle), 'If they had taken our advice, they would not have been killed'; مَا كَانَ يَنْفَعُنِي مَقَالُ نِسَائِهِمْ وَقَتِلْتُ دُونَ رِجَالِهَا لَا تَبْعِدْ what can it boot me that their women say, 'O do not perish!' when I have been slain fighting for their husbands? رَأَيْنَاهُ قَدْ تَغَيَّرَ لِرَيْدٍ وَكَانَ عَلَى جُنْدِهِ we saw him enraged against Zeid, who was in command of his army.

e) The clause descriptive of the state is verbal and negative,

the verb being in the Perfect, preceded by *وَمَا*, or more rarely by *مَا* alone; as *جَاءَ زَيْدٌ وَمَا رَكِبَ* *Zèid came without having ridden*; *وَمَا قَامَ أَبُوهُ*, *جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ*, *Zèid came without his father having stood up.*

REM. The *وَ* which introduces such a circumstantial clause, is called by the Arab grammarians *وَاوُ الْحَالِ*, the *wāw of the state, condition or circumstance*, and *وَاوُ الْإِبْتِدَاءِ*, the *wāw of commencement*. The clause itself is called *جُمْلَةٌ حَالِيَّةٌ*.

5. Adversative, Restrictive, and Exceptive Sentences.

184. The principal adversative particles in Arabic are *لَكِنْ*, *لَا*, or *بَلْ*, and *لَكِنْ*.

a) *لَا* is opposed to a preceding affirmative proposition or a command; as *زَيْدٌ عَالِمٌ لَا جَاهِلٌ* *Zèid is learned, not ignorant*; *خَذْ زَيْدًا لَا عَمْرًا* *Zèid came to me, not 'Amr*; *خَذْ زَيْدًا لَا عَمْرًا* *take Zèid, not 'Amr.*

b) *لَكِنْ* or *لَكِنْ* (also, especially in Magribī Mss., *لَاكِنْ*, *لَاكِنْ*), which is often preceded by *وَ*, is more particularly opposed to a preceding negative proposition or a prohibition; as *جَاءَنِي زَيْدٌ لَكِنْ عَمْرٌ لَمْ يَجِيْ* *Zèid came to me, but 'Amr did not come*; *لَا وَمَا ظَلَمُونَا* *do not beat Zèid, but 'Amr*; *لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ* *and they did not injure us, but they injured themselves*; *لَا صَدَقَ وَلَا صَلَّى وَلَكِنْ كَذَبَ وَتَوَلَّى* *for he*

neither believed nor prayed, but deemed (the truth) a lie and turned away; *يَلْمُؤْنِنِي فِي حُبِّ لَيْلَى عَوَانِلِي وَلَكِنِّي مِنْ* my reproachers blame me for loving Lailā, but I am deeply smitten with love for her (عَمِيد in rhyme for عَمِيد); *إِنْ أَبْنُ زَرْقَاءَ لَا تَخْشَى بَوَادِرَهُ لَكِنْ وَقَائِعُهُ فِي الْحَرْبِ تَنْتَظَرُ* no errors of sudden passion are feared in 'Ibn Zarkā, but his onslaughts in battle are looked for (with dread). When introducing a nominal clause, *لَكِنْ* requires the subject to be put in the accusative (see §. 36), whereas *لَكِنْ* leaves it in the nominative; as *وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا* and Solomon was not unbelieving, but the devils were unbelieving; *لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ* but the evildoers are today in manifest error.

REM. *لَكِنْ* and *لَكِنْ* are said to be used *لِلْإِسْتِدْرَاجِ* to rectify or amend (the previous statement).

c) *بَلْ* is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as *قَامَ زَيْدٌ بَلْ عَمْرٌو* Zēid stood up—not so, it was 'Amr; *مَا قَامَ زَيْدٌ بَلْ عَمْرٌو* Zēid did not stand up, but 'Amr (stood up); *لَا تَضْرِبْ زَيْدًا بَلْ عَمْرًا* beat Zēid—no, 'Amr; *مَا نَرَى لَكُمْ عَلَيْنَا مِنْ* do not beat Zēid, but (beat) 'Amr; *فَضَّلْ بَلْ نَظُنُّكُمْ كَاذِبِينَ* we do not see that ye are in any way

superior to us—nay, we think you liars; قَالُوا قُلُوبُنَا غُلْفٌ بَلْ they say, 'Our hearts are uncircumcised'—not so! God hath cursed them for their unbelief; خَلَعُوا عَنْهُ they stripped him of his dress, nay, also of the garment of life; أَنْتَ رَجُلٌ أَمْ امْرَأَةٌ فَقَالَتْ بَلْ art thou a man or a woman? And she said, A woman (lit., not a man, but a woman) O my master. Sometimes it is strengthened by the addition of لَا; as وَمَا هَجَرْتُكَ لَا بَلْ زَادَنِي شُغْفًا هَجَرٌ وَبَعْدٌ and I have not abandoned thee; no, on the contrary, separation and distance have increased my love.

REM. After a negative proposition or a prohibition, بَلْ is said to be used لِلْاِسْتِرْكَافِ (see above, b, rem.); after an affirmative proposition or a command, لِلْاِسْرَابِ to denote turning away, or digressing, from what preceded (عَنِ الْاَوَّلِ).

185. The particle اِنَّمَا is one of the most important in the language as a حَرْفُ حَصْرٍ, particle of limitation or restriction. It stands at the beginning of a proposition, and the word or portion of the proposition which is affected by it, is always placed, for emphasis' sake, at the end (compare §. 36, rem. b, d); as اِنَّمَا نَحْنُ مُسْتَهْزِئُونَ we are only mocking (at them); اِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ the obligatory alms are only for the poor; اِنَّمَا تَلِدِينَ فِي كُلِّ عَمْرٍ وَاحِدًا اَوْ اِثْنَيْنِ thou givest

birth in thy whole life to only one or two ; *إِنَّمَا أَخْشَى سَيْلَ تَلْعَتِي*
I fear the overflow only of my own streamlet.

186. a) The most important of the exceptive particles is *إِلَّا*, compounded of *إِنْ*, if, and *لَا*, not (see vol. I., §. 367, e). The exception (*الاستثناء*) is considered to be of three kinds: *المستثنى* (*الاستثناء المتصل*), in which the thing excepted (*المستثنى*) is joined to, or of the same kind as, the general term (*المستثنى منه*) that from which the exception is made); *الاستثناء المنقطع*, in which the exception is severed from, or wholly different in kind from, the general term; and *الاستثناء المفرغ*, or the empty exception, in which the general term is not expressed. The rules for the construction of the exception are as follows.

α) When the thing excepted is placed after the general term, and the proposition containing that term is affirmative, the exception is put in the accusative; as *قَامَ الْقَوْمُ إِلَّا زَيْدًا* the people stood up, except Zeid ; *مَرَرْتُ بِالْقَوْمِ إِلَّا زَيْدًا* I passed by the people, except Zeid ; *فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ* and they drank of it, save a few of them.

β) When the thing excepted is placed after the general term, and the proposition containing that term is negative, or interrogative implying a negation (*إِسْتِفْهَامٌ بِمَعْنَى النِّفْيِ*) or

(إِسْتِفْهَامٌ اِنْكَارِيٌّ), the exception may be put either in the accusative, or in the same case with the general term (as a *بدل* or *permutative*, or more specifically as a *بَدَلُ بَعْضٍ مِنَ الْمُسْتَثْنَى* منه, §. 139, rem. b, 2, b), but the latter construction is preferred; as مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ, (or مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ), (or لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ), *let no one stand up but Zaid* (or *hast thou passed by any one but Zaid* (or *they would not do it, save a few of them*; وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ *and who forgives sins save God*? Sometimes the place of *المستثنى منه* is occupied by a preposition and its complement (*جار ومجرور*) or the like, which does not however affect the construction of the exception; as مَا جَاءَنِي مِنْ أَحَدٍ إِلَّا زَيْدٌ, where *مِنْ أَحَدٍ* = أَحَدًا; مَا رَأَيْتُ مِنْ أَحَدٍ إِلَّا زَيْدًا; *where* *مِنْ أَحَدٍ* = أَحَدًا; لَا أَحَدٌ فِي الدَّارِ إِلَّا عَمْرُو, *there is no one in the house but 'Amr*, = مَا زَيْدٌ, لَيْسَ زَيْدٌ بِشَيْءٍ إِلَّا شَيْءٌ لَا يُعْبَأُ بِهِ; *or* لَا فِي الدَّارِ أَحَدٌ زَيْدٌ, لَيْسَ زَيْدٌ إِلَّا شَيْءٌ لَا يُعْبَأُ بِهِ, *Zaid is nothing but a thing of no account*; يَا ابْنِي لُبَيْنَى لَسْتُمْ بِيَدٍ إِلَّا يَدًا لَيْسَتْ لَهَا عَضُدٌ *ye Bēnū Lubēinā, ye are no hand but a hand that lacks an arm.*—

On the contrary, if the thing excepted is wholly different in kind from the general term, the preference is usually given

to the accusative, in accordance with the dialect of *el-Higāz*; as *مَا جَاءَنِي أَحَدٌ إِلَّا حِمَارًا* *no one (i. e. no person) came to me, but an ass*; *مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا* *the people did not stand up, but an ass*; but the *Tēmīmites* adopt the permutation, as *مَا مَرَرْتُ بِالْقَوْمِ إِلَّا حِمَارًا*, *مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا*.—If the general term is not expressed, the thing excepted is put in whatever case the general term would have been, had it been expressed; as *لَمْ يَضْرِبْ إِلَّا زَيْدًا*, *مَا مَرَرْتُ إِلَّا بِزَيْدٍ*, *(زَيْدًا)* *مَا جَاءَنِي إِلَّا زَيْدٌ* (for had the general term been expressed, we should have said *فَلَمْ يَدْرِ إِلَّا اللَّهَ*; *لَمْ يَضْرِبْ أَحَدًا*; *مَا مَرَرْتُ بِأَحَدٍ*, *مَا جَاءَ أَحَدٌ* and *مَا هَيَّجَتْ لَنَا عَشِيَّةَ إِنَاءِ الدِّيَارِ وَشَامَهَا* *and none but God knew what (feelings the sight of) her embroidery excited in us on the evening when the abodes (of her people) were far away*).

γ) When the thing excepted is placed before the general term, it is invariably put in the accusative, if the proposition containing the general term is affirmative; as *قَامَ إِلَّا زَيْدًا الْقَوْمُ*. But if that proposition be negative, the nominative is also admissible, though the usual construction is the accusative; as *فَمَا لِيَ إِلَّا آلُ أَحْمَدَ شَيْعَةٍ وَمَا لِيَ إِلَّا مَشْعَبُ الْحَقِّ مَشْعَبٌ* *I have no helpers but the family of 'Ahmad (Muhammad), and I have no way but the way of truth*; *فَمَا زَادَ إِلَّا أَضْعَفَ مَا بِي كَلَامُهَا* *but conversing with her only doubled my pain (lit. what was in me)*; but *فَانْهَمَ يَرْجُونَ مِنْهُ شَفَاعَةً إِذَا لَمْ يَكُنْ إِلَّا النَّبِيُّ شَافِعٌ* *me*); but

and they expect from him (Muḥammad) intercession, when there is no intercessor save the prophets; مَا لِي إِلَّا أَخُوكَ نَاصِرٌ I have no helper but thy brother; instead of أَخَاكَ and النَّبِيِّينَ.

REM. a. If several exceptions are specified, the following rules are observed. 1) If the general term, from which the exception is made, is not expressed, the regent (verb) affects one, usually the first, of the exceptions, and the others are put in the accusative; as مَا مَرَرْتُ إِلَّا بِزَيْدٍ إِلَّا عَمْرًا إِلَّا بَكْرًا مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا. 2) If the general term is expressed, and the exceptions precede it, they are all put in the accusative, whether the proposition containing the general term be positive or negative; as قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا الْقَوْمَ; مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا الْقَوْمَ. If the exceptions follow the general term, and the proposition containing that term is affirmative, the exceptions are likewise all in the accusative, as قَامَ الْقَوْمَ إِلَّا زَيْدًا إِلَّا عَمْرًا; but if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of مَا قَامَ أَحَدٌ إِلَّا; and the others are put in the accusative, as قَامَ الْقَوْمَ إِلَّا زَيْدًا إِلَّا عَمْرًا (but زَيْدًا in the accusative is rare). 3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; as قَامَ أَحَدٌ إِلَّا حِمَارًا إِلَّا فَرَسًا إِلَّا جَمَلًا in the accusative is preferable to the permutative in the nominative.

REM. b. If the repetition of إِلَّا be merely emphatic (لِلتَّوَكُّيدِ), it exercises no influence upon the word following it, which may be connected with the preceding exception, either as a permutative or by the conjunction وَ; e. g. مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ إِلَّا أَخِيكَ I passed by no one but Zeid—but thy brother, meaning but Zeid thy brother, زَيْدٌ إِلَّا زَيْدٌ قَامَ الْقَوْمَ إِلَّا زَيْدًا إِلَّا عَمْرًا; أَخِيكَ

except 'Amr, only slightly more emphatic than *إِلَّا زَيْدًا وَعَمْرًا* except Zeid and 'Amr; *هَلْ أَدْرَهُ إِلَّا لَيْلَةً وَنَهَارَهَا* and *وَالْأُطْلُوعُ الشَّمْسِ ثُمَّ غَيْرُهَا* is Time aught but night and its (following) day, and (aught but) the rising of the sun (and) then its setting? where the second *إِلَّا* is *لَعَرٌ* or superfluous word, which does not count in the construction; *مَا لَكَ مِنْ شَيْءٍ إِلَّا عَمَلُهُ* thou hast nothing from thy old camel but its toil, (nothing but) its jog and (nothing but) its trot, for *عَمَلُهُ* *إِلَّا عَمَلُهُ* (*شَيْئَكَ* by license for *شَيْءِكَ*, but others read *شَيْئَكَ*).

REM. c. The exception after *إِلَّا* may also be expressed by a sentence, which may be introduced by *وَقَدْ*, *أَنْ*, etc.; as *مَا أَرْسَلْنَا فِي قَرْيَةٍ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَاءِ* We have never sent a prophet to any city without our afflicting its people with adversity and trouble; *مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا زَيْدٌ خَيْرٌ مِنْهُ* no leaf falls but He knows it; *مَا رَأَيْتُ أَحَدًا إِلَّا زَيْدٌ خَيْرٌ مِنْهُ* I have seen no one than whom Zeid was not better; *فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ* do not die then unless ye be Muslims; *مَا فِي قَلْبِكَ شَيْءٌ إِلَّا وَفِيَّ أَكْثَرُ مِنْهُ* there is no emotion in thy heart but there is a stronger one in mine; *فَلَمْ أَلْبَسْ إِلَّا وَجَارِيَتِي قَدْ أَقْبَلَتْ* and I had not waited long but my girl came up; *وَقَدْ أَشْعُرُ إِلَّا قَدْ جَاءَتْ مِنْ عِنْدِهِ* and before I was aware (of it), she had come from his house; *وَقَدْ ذَهَبَ الرَّجُلُ إِلَّا قَدْ حَلَلْتُهَا* and before I had unloosed it (my foot), the man was gone; *هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمْ* can they expect but that God should come to them overshadowed by clouds? The phrase *نَشْدُتُكَ اللَّهُ (بِاللَّهِ) إِلَّا فَعَلْتَ* I beseech thee by God to do (it), is explained by *مَا طَلَبْتُ مِنْكَ إِلَّا فَعَلْتَ* I beg of thee nothing but thy doing (it), equivalent to *أَقْسَمْتُ عَلَيْكَ إِلَّا أَفَعَلْتَ* (compare §. 59, rem. a).

REM. d. *إِلَّا* is sometimes strengthened by prefixing to it *اللَّهُمَّ* O

God! as *إِلَّا أَنْ تَقْدَ نَارُ الْجَمْعِ* unless indeed the fire of hunger be kindled.

REM. e. *إِلَّا* is very rarely used in poetry with pronominal suffixes ; as *وَمَا عَلَيْنَا وَمَا لِي عَوْسُ إِلَّا نَاصِرٌ* and I have never any helper but Him ; *وَإِذَا مَا كُنْتَ جَارَتَنَا أَنْ لَا يَحَارِبَنَا إِلَّاكَ دَبَّارٌ* and it is nothing to us, when thou art our neighbour, that no one is near to us but thee.

REM. f. The exception is sometimes suppressed after *إِلَّا*, as in the phrase *لَيْسَ إِلَّا* (compare *لَيْسَ غَيْرُ* and *لَا غَيْرُ*, §. 82, d) ; e. g. *مَا مَآ عَدَا* as regards mā 'adā and mā ḥalā, they are used with the accusative, not otherwise ; *إِلَّا الْفَاعِلُ وَاحِدٌ لَيْسَ إِلَّا* the agent is one (in kind), no more.

b) *غَيْرُ* (see §. 82, d), is often used in the sense of *besides, except, but*. It is construed with the genitive, and must itself be put in the same case as would be the thing excepted after *إِلَّا* ; e. g. *مَا قَامَ أَحَدٌ غَيْرُ زَيْدٍ* (= *إِلَّا زَيْدًا*) ; *قَامَ الْقَوْمُ غَيْرُ زَيْدٍ* ; *مَا قَامَ غَيْرُ زَيْدٍ* (= *إِلَّا زَيْدًا*) ; *بِخَيْرٍ زَيْدٍ* (= *إِلَّا زَيْدًا*) ; *مَا قَامَ أَحَدٌ غَيْرُ حِمَارٍ* (= *إِلَّا حِمَارًا*) ; *بِخَيْرٍ حِمَارٍ* (= *إِلَّا حِمَارًا*).

REM. a. *إِلَّا* is sometimes used as a *تَابِعٌ*, when we should rather have expected *غَيْرُ*, and is then followed by a substantive in the same case as that which precedes it ; e. g. *لَوْ كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا* if there had been in them (heaven and earth) gods besides God, they would certainly have gone to ruin ; *أُنِيعَتْ فَأَلْقَتْ بَلَدَهُ فَوْقَ بَلَدِهِ قَلِيلٍ بِهَا* she was made lie down, and laid her breast upon a tract of ground in which there were (heard) few sounds except her

own murmured cry ; وَكُلُّ أَحْ مَفَارِقَهُ أَخُوهُ لَعَمْرُ أَبِيكَ إِلَّا الْفَرْقَدَانِ *and every brother is forsaken by his brother, by thy father's life, except the two (stars called the) Pointers.* The noun which precedes إِلَّا is in this case usually an indefinite plural or its like (شَيْءٌ), such as a substantive defined by the article used الْجَنَسِ.

REM. *δ*. The construction of سَوَى (see §. 82, *e*) in the sense of *besides, except*, is similar to that of غَيْرَ; as قَامَ الْقَوْمُ سَوَى زَيْدٍ (= غَيْرِ زَيْدٍ); وَلَمْ يَبَقْ سَوَى الْعَدَوَانِ (= غَيْرِ الْعَدَوَانِ) and *there was nothing left but violence*.

c) The verbal clauses مَا خَلَا, *what is free from*, and مَا عَدَا, *what goes beyond*, are often used in the sense of *except*, *but*, and govern the accusative; as فَانْزَلُوهُمْ مَا خَلَا عَبَاسًا and *they made them alight, except 'Abbās*; لَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ *verily everything, except God, is vanity* (in rhyme for بَاطِلٌ); جَمِيعُ مَا ذُكِرَ فِي خَبَرِ الْمُبْتَدَأِ مِنْ أَصْنَافِهِ وَأَحْوَالِهِ وَشَرَائِطِهِ قَائِمٌ *all that has been said regarding the ḥabar of the muḥtala', as to its kinds and states and conditions, holds regarding it (the ḥabar of 'inna), except the allowability of placing it first*; ذُوقْتُ أَنْوَاعَ الْحَلَوَاءِ مَا عَدَا الْحَبِيبِصَ *I have tasted all kinds of sweetmeats, except the ḥabīṣ*. — When مَا is dropped, as is frequently the case, خَلَا and عَدَا may be construed with the accusative or the genitive, though the latter is disputed in regard to عَدَا; as وَمَذْهَبُ الْكُوفِيِّينَ خَلَا الْفِرَآءِ أَنهَا *and the opinion of the Kūfīs, except ʿl-Farrū,*

is that it governs in the same way as *lèisa* ; وَمَا حَوْلَ خَمْسَةِ آلَافٍ and about 5000 Muslims and Metūwila and Jews, besides the women and children ; خَلَا اللَّهُ لَا أَرْجُو سِوَاكَ saving God, I have no hope but in thee ; لَبِسْتُ الْمَلَابِيسَ الْفَاخِرَةَ خَلَا السَّوَادَ I have worn all sorts of splendid garments, except black ; أَبْنَا حَيِّمَ قَتَلًا وَاسْرًا we gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child. — These words may of course, like *سَوَى*, *غَيْرَ*, *إِلَّا*, be followed by a clause commencing with *أَنْ* or *أَنَّ* ; as خَلَا أَنْ *except that (the conditional)* 'in turns the verb into a future, though it be (in form) a past ; خَلَا أَنَّهُ لَا يَحْسُنُ إِبْدَالُ النِّكَرَةِ مِنَ الْمَعْرِفَةِ إِلَّا مَوْصُوفَةً except that it is not elegant to make an indefinite substantive the permutative of a definite one, unless an adjective be annexed to it. This is also the ordinary construction of *بَيْدَ* (rarely *مَيْدَ*), used in an *إِسْتِثْنَاءٌ مُنْقَطِعٌ* ; as زَيْدٌ كَثِيرُ الْمَالِ بَيْدَ أَنَّهُ بَخِيلٌ Zēid is wealthy, but he is stingy ; أَنَا أَنْصَحُ مَنْ نَطَقَ بِالضَّادِ بَيْدَ أَنِّي مِنْ قُرَيْشٍ I have the purest pronunciation of the letter *dād*, but I am of *Korēis*, and I was put out to nurse among the *Bēnū Sād 'ibn Bēkr* (words of the Prophet).

d) حَاشَى (lit. *he excepted*) or حَاشَا, rarely حَاشَ and حَشَى, is

construed with the genitive or the accusative; as أَحَسَّنْتُ إِلَى ^{أَحْسَنْتُ إِلَى} I have benefited the high and the low, except the family of Barmek; حَاشَا أَبِي تَوْبَانَ إِنْ بِهِ فُضَاءٌ عَنِ ^{حَاشَا أَبِي تَوْبَانَ إِنْ بِهِ فُضَاءٌ عَنِ} except 'Abū Taubān, — verily he is sparing of abuse and foul words; حَاشَى قَرِيشًا فَإِنَّ اللَّهَ فَضَّلَهُمْ عَلَى الْبَرِيَّةِ ^{حَاشَى قَرِيشًا فَإِنَّ اللَّهَ فَضَّلَهُمْ عَلَى الْبَرِيَّةِ} except Korēis, for verily God hath given them the superiority over all creation through *al-'Islām* and the (true) religion; اللَّهُمَّ اغْفِرْ لِي وَلِمَنْ يَسْمَعُ حَاشَى الشَّيْطَانِ وَأَبَا الْأَصْبَغِ ^{اللَّهُمَّ اغْفِرْ لِي وَلِمَنْ يَسْمَعُ حَاشَى الشَّيْطَانِ وَأَبَا الْأَصْبَغِ} O God, pardon me and those who hear, except Satan and 'Abu 'l-'Aṣḡ. It is rarely preceded by مَا; as أَسَمَةُ أَحَبُّ النَّاسِ ^{أَسَمَةُ أَحَبُّ النَّاسِ} 'Usūma is the dearest of mankind to me, except Fātima (words of the Prophet); فَمَا النَّاسُ ^{فَمَا النَّاسُ} and as regards mankind, except Korēis, we are the noblest of them in deeds.

ه) لَا يَكُونُ and لَيْسَ are also occasionally used, in these forms only, as equivalents of إِلَّا, and are followed by the accusative; as لَا يَكُونُ زَيْدًا ^{لَا يَكُونُ زَيْدًا} or قَامَ الْقَوْمُ لَيْسَ زَيْدًا ^{قَامَ الْقَوْمُ لَيْسَ زَيْدًا}. Here the grammarians suppose an ellipse of the subject, بَعْضُهُمْ. With pronominal suffixes we may say لَيْسَ بِي ^{لَيْسَ بِي} and لَيْسَنِي ^{لَيْسَنِي} (as well as إِيَّاي ^{إِيَّاي}), since the noble have departed, except me; لَيْتَ هَذَا اللَّيْلَ شَهْرًا لَا نَرَى ^{لَيْتَ هَذَا اللَّيْلَ شَهْرًا لَا نَرَى} would that this night were a (whole) month, during which we might see no

stranger, but only me and thee, and might fear no spy; مَا وَصَفَ لِي أَحَدٌ فِي الْجَاهِلِيَّةِ فَرَأَيْتُهُ فِي الْإِسْلَامِ إِلَّا رَأَيْتُهُ دُونَ الصِّفَةِ لَيْسَتْ no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) *al-'Islām*, but I found him inferior to the description, save thee (words of the Prophet to Zèidu 'l-Hail).

f) لَا سِيَّمَا especially, above all (see vol. I., §. 364, e), may be construed either with the nominative or the genitive; as وَهِيَ كَنِيسَةٌ تُعَظَّمُهَا النَّصَارَى غَايَةَ التَّعْظِيمِ وَلَا سِيَّمَا مُلُوكُ الْفِرَنْجِ and it is a church which the Christians hold in very great reverence, but especially the kings of the Europeans; وَلَا سِيَّمَا يَوْمَ بَدَارَةِ جُلْجُلٍ but especially a day in the valley of *Gulgul*. The word سِي is the accusative of the noun سِي an equal (see §. 39), and, if the construction with the genitive be adopted, مَا is regarded as redundant (compare §. 70, rem. f). Often a preposition with its complement, an adverbial accusative, or a circumstantial clause introduced by وَ or قَدْ (compare rem. c), follows لَا سِيَّمَا; as لَا سِيَّمَا بِحَضْرَتِكَ especially in thy presence; لَا سِيَّمَا مِنْ السُّفَهَاءِ take care to bear insults patiently, especially from fools; لَا سِيَّمَا وَأَنْتَ فِي زِيِّ الْخَلِيفَةِ especially since thou art in the garb of the caliph and his dress; لَا سِيَّمَا وَقَدْ أَغْدَفَ جُنْحُ الظَّلَامِ especially as the shadow of darkness has fallen. Later writers incorrectly use

هَذَا مَعَ مَزِيدِ إِحْسَانِهِ إِلَيْهِ سَيِّمًا فِي زَمَنِ لَا ; as *without* سَيِّمًا *this, notwithstanding his excessive kindness to him, especially in time of dearth.*

6. Conditional and Hypothetical Sentences.

187. To what we have said above (§§. 4—6, §. 13, and §. 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle **فَ** at the commencement of a conditional apodosis. — This particle is used to separate the protasis and apodosis of a conditional sentence, when the conditional particle of the protasis either cannot exercise any influence upon the apodosis, or is not required to do so. This is the case —

a) When the apodosis is a nominal sentence; as **إِنْ قُلْتَ** *if thou sayest this, thou art one of the unbelievers*; **إِنْ عَصَى فَوَيْلٌ لَهُ** *if he be disobedient, woe to him!* **إِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ** *if ye do, it will be a crime in you (lit. attaching to you)*; **إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ** *if ye are in doubt about the resurrection, verily we have created you*; **إِنَّمَا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى** *by whichsoever (name) ye call (upon Him), His are the best names.* In this case, after a conditional **إِنْ** or **إِذَا**, we may substitute for **فَ** the so-called **إِذَا** *الفجائية* (see vol. I., §. 368, rem. c), as **وَأِنْ تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمْت أَيْدِيَهُمْ إِذَا هُمْ يَقْنَطُونَ** *and if evil befall them for what their hands have previously wrought, lo they despair*; provided always that the nominal sentence does not partake of the nature

of an imperative (as in the above *فَوَيْلٌ لَهُ*), and is not introduced by a negative or *إِنْ*.

b) When the apodosis is a verbal sentence, but the verb is a *جَامِدٌ* or defective perfect (without imperfect or *maṣḍar*), such as *لَيْسَ* *he is not*, *عَسَى* *perhaps he is*, *نِعِمَّ* *how good is*, and the like; e. g. *مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ كَتَعْظِيمِهِ فِي أَوَّلِ مَرَّةٍ* *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science*; *إِنْ تَبَدُّوا* *if ye give alms openly, it is well*.

c) When the apodosis is a verbal sentence, expressing a desire, wish, command, or prohibition; as *إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي* *if ye love God, follow me*; *مَنْ شَاءَ أَنْ يَحْتَرِيَ أَمَالَهُ جَمَلًا فَلْيَتَّخِذْ لَيْلَهُ فِي دَرَكِهَا جَمَلًا* *whoever wishes to attain his desires as a whole, let him make use of his night, as of a camel, to overtake them*.

d) When the apodosis is a verbal sentence, preceded by one of the affirmative particles *سَ*, *سَوْفَ*, and *قَدْ*, or one of the negative particles *مَا*, *لَنْ*, and *لَيْسَ*; as *إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ* *if he steals, a brother of his has stolen before (him)*; *إِنْ تَسْتَغْفِرْ لَهُمْ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ* *if thou askest forgiveness for them, God will not forgive them*.

REM. a. If the perfect in the apodosis conveys a promise or threat (§. 1, e), the use of **ف** is optional, as the verb really refers to future time.

REM. b. With the negatives **لَمْ** and **لَا**, the use of **ف** is optional. If **ف** be inserted, **لَا** requires the imperfect indicative after it (§. 17, c, a).

e) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see §. 6, c); as **إِنْ كَانَ قَمِيصُهُ** *if his shirt is (has been) torn in front, she has spoken the truth.*

188. The particle **لَوْ** (Hob. לוּ), which forms hypothetical clauses, and the particle **إِنْ** (Hob. אִם), differ from one another in this, that the latter simply indicates a condition, whilst the former implies that what is supposed either does not take place or is not likely to do so; as **إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ** *if ye call them, they will not hear your call; and even if they heard (it), they would not answer you.*

REM. a. **لَوْ** is sometimes used optatively (compare לוּ O si, utinam), as **وَلَوْ تَرَىٰ إِذْ يَقُولُ عَلَىٰ رَبِّهِمْ** *and if thou couldst see (= couldst thou but see) when they are set before their Lord!* **وَلَوْ يَعْلَمُ الَّذِينَ** *and if those who disbelieve knew (= did those who disbelieve but know) the time when they shall not (be able to) keep off the fire (of hell) from their faces!* Especially after **وَدَّ** to love, wish, like; as **يَوْءُ أَحَدَهُمْ لَوْ يَعْمُرُ أَلْفَ سَنَةٍ** *one of them would fain be kept alive a thousand years;* **وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ** *a party among the people of the Book would fain lead you astray.*

REM. b. Before nominal clauses **لَوْ أَنَّ** is used instead of **لَوْ**; as **لَوْ أَنَّكَ دَعَوْتَنِي إِلَىٰ غَيْرِ ذَلِكَ** if the people had heard; **لَوْ أَنَّ النَّاسَ سَمِعُوا** if thou hadst asked me to do something else than this; **تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا** it (the soul) would be glad if there were between itself and it (the evil it has done) a wide space.

189. Sometimes the two particles **إِنْ** and **لَوْ** are combined (compare the Aram. **ܐܢܝܢ ܕܝܢܐ**); as **وَلَعَمْرِي إِنْ لَوْ حَاوَلَ أَمِيرٌ** (جَهَنَّمَ) and by my life, if the Commander of the Believers sought to recompense thee; **لَا نُسَلِّمُ لِرُؤْمِ ذَلِكَ وَإِنَّمَا** **يَلْزَمُ إِنْ لَوْ كَانَ كَذَا** we do not concede the necessity of this, for it is necessary only if it be thus (and thus); **يُودُّ لَهُ الْكَاتِبُ إِنْ لَوْ** because of which (longing) the writer would fain be in the inside of his own letter.

190. The particle **لَ** is prefixed to the apodosis of hypothetical sentences (see vol. I., §. 361, c, γ), like **فَ** to that of conditional sentences; as **لَوْ كَانَ النَّاسُ كُلُّهُمْ عِبْدِي لَأَعْتَقْتَهُمْ** if all mankind were my slaves, I would set them free. The employment of this particle is, however, unlike that of **فَ**, quite arbitrary; and it is only in the case of a long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to **لَ** before a negative apodosis of this sort, introduced by **مَا**, as **فَلَوْ فَتَشْتَ عَلَىٰ جَمِيعِ الْأَقْلِيمِ لَمَا وَجَدْتَ لَهَا شَكْلًا** and if thou didst search all climes, thou wouldst never find any one like her; but it is never prefixed to **كَمْ**, in order to avoid the cacophony produced by the repetition of the letter *l*.

PART FOURTH.

PROSODY.*

I. THE FORM OF ARABIC POETRY.

A. THE RHYME.

191. Poetry (الشَّعْرُ) always takes, during the classical period, — that is to say, from the earliest times down to the fall of the 'Umawī dynasty (A.H. 132, A.D. 749—750), — the form

* On this subject, more especially as regards the oriental doctrine of the metres, the student is advised to consult the following works: Samuelis Clerici *عِلْمُ الْعُرُوضِ وَالْقَوَافِي* scientia metrica et rhythmica, seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta (Oxonii, 1661); Freytag, *Darstellung der Arabischen Verskunst* (Bonn, 1830); De Sacy, *Grammaire Arabe*, t. ii., pp. 615—661; and the more recent grammars, e. g., Lagus, *Lärokurs i Arabiska Språket* (Helsingfors, 1860), pp. 354—376; Palmer, *A Grammar of the Arabic Language* (London, 1874), pp. 291—376. Also: C. V. A. Van Dyck, *كِتَابُ مُحِيطِ الدَّائِرَةِ فِي عِلْمِي الْعُرُوضِ وَالْقَوَافِي* (Beirût, 1857); printed as an appendix to the *كِتَابُ مَجْمُوعِ الطَّالِبِ* of Buṭrus ʿl-Bistānī (Beirût, 1854), and to the *كِتَابُ مَجْمُوعِ الْعَرَبِ* of Nāṣif ʿl-Yāzigi (2nd edit., Beirût, 1869); and Ibn Keisan's *كِتَابُ تَلْقِيبِ الْقَوَافِي*, in my *Opuscula Arabica* (Leyden, 1859).

of short poems, rarely exceeding the length of a hundred and twenty verses. Such poems are called *kaṣīdas*, قَصِيدَة, collect. قَصِيد, plur. قَصَائِد; whereas a mere fragment, consisting of only a few verses, is termed قِطْعَة, plur. قِطَع, also مَقْطَعَات. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدِيح, plur. مَدَائِح; a satire, هَجَاء or أَهْجِيَة, plur. أَهَاجِي; an elegy, رِثَاء, or مَرثِيَة, plur. مَرَات; and a poem in the metre *ragʿz* (see §. 204), رَجُزَة, plur. رَاجِيز. Verses set to music are termed أَغْنِيَة, plur. أَغَانِي.

REM. Rhyme without metre or measure (رَوْن) does not constitute poetry, but merely *rhymed prose*, سَجْع.

192. Each verse, بَيْت (lit. *tent, house*), plur. أَبْيَات, consists of two hemistichs, termed مِصْرَع or مِصْرَعَة (one half of a folding-door), plur. مِصَارِيع and مِصَارِع, or شَطْر (a half), pl. أَشْطُر and شَطُور. The first of these hemistichs is called الصَّدْر (the breast), and the second الْعَجْز (the rump).

193. The rhyme, الْقَافِيَة, plur. الْقَوَافِي, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a *kaṣīda* must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the whole poem. The rhyme may be of two sorts, مُقَيَّدَة and مُطْلَقَة. It is called مُقَيَّدَة or *fettered*,

when the verse ends with a consonant, and ^{مُطَلَّقة} or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called ^{الرَّوِي}, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (^{رَوَى} to bind fast). Hence a *kaṣīda*, of which the *rawī* is the letter *l* is called ^{قَصِيدَةٌ لَامِيَّةٌ}; ^{رَائِيَّةٌ}; ^{تَائِيَّةٌ}; and so on.

REM. The letters ^ا, ^و, and ^ي cannot be employed as *rawī*, when they are *a*) long vowels, e. g. ^{غَزَا}, ^{كِتَابِي}; *b*) inflexions of the feminine singular, the dual, and the plural of verbs, e. g. ^{يَقْتُلُ}, ^{تَقْتُلِي}, ^{أَقْتُلُوا} (unless they form a diphthong with a preceding *fêṭḥa*, e. g. ^{أَرْنِي}, ^{رَمَوْا}); *c*) inflexions of the dual and plural of nouns; and *d*) the final letters of the pronouns ^{هُوَ}, ^{هِيَ}, and ^{هَا}. The same remark applies to the *tênwīn*, and to the letter ^ن of the second energetic form of verbs; as also to the letter ^س, when it is not radical, as in ^{رَحِمَهُ} for ^{رَحْمَةً}, ^{كِتَابُهُ} for ^{كِتَابَهُ}, ^{كِتَابِيَهُ} (pausal form for ^{كِتَابِي} or ^{كِتَابِي}). The ^س of the pronouns ^{سُ} and ^{هَا} may, however, be used as *rawī*, if preceded by a long vowel; e. g. ^{عَمَلَهَا}.

195. The loose *kāfiya* (see §. 193) terminates in what is called ^{الصَّلَة}, the *annex* or *appendix* to the *rawī*, which may be either a long vowel (i. e. ^ا, ^ي, or ^و), or the letter ^س, preceded by one of the short vowels (^ا, ^ي, or ^و).

REM. *a*. We say "a long vowel," because the final vowel of a verse is regarded as being followed by the homogeneous letter of

prolongation, whether this latter be written or not. The vowel-letter *l* is invariably expressed, but *و* and *ى* are frequently omitted, even where they are always written in prose; e. g. *وَيَدِي*, for *وَيَدِي*, and *my hand*; *صَنَعُوا* or *صَنَعُوا*, *they made*.

REM. *b*. If the letter *s* has a long vowel after it, as in the suffix pronouns *ها* (= *هي*), *هو* (= *هو*), the letter of prolongation, *و*, *ا*, or *ى*, is called *الْخُرُوجُ*, *that which goes beyond (the šila)*; as in *نَعْلَلُهُ* (= *نَعْلَلُهَا*), *تَعْمِدُ* (= *تَعْمِدُهَا*).

REM. *c*. Both *šila* and *horūg* must accompany the *rawī*, without the slightest change, throughout the whole poem.

196. The *rawī* may also be precoded by one or two letters, which form, to a greater or less extent, a necessary portion of the *kāfiya* (whether loose or fettered). These are named *الرَّدْفُ*, *الدَّخِيلُ*, and *التَّاسِيسُ*.

a) *التَّاسِيسُ*, or *the foundation*, is the name given to an *l* of prolongation, preceding the *rawī*, and separated from it by a consonant, which is called the *دَخِيلٌ*, *stranger* or *guest*. The former is invariable, the latter variable; but the vowel which separates the *dahīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, in a verse ending with the word *تَامِرٌ*, the *ر* is the *rawī*, the long vowel *l* the *ta'sīs*, and the *م* the *dahīl*, whilst the vowel which separates this last from the *rawī* is *i*; but the next verse may terminate with the word *الدَّوَاكِرُ*, where the *dahīl* is *ى*, though the other parts of the *kāfiya* remain unchanged. The same rule

holds when the *kāfiya* is loose, instead of fettered, as in *عَامِر* and *الْوَاتِر* (where the *lahil* is in the one case م, and in the other ت), or *بَاطِلُهُ* and *رَوَّاحِلُهُ*.

b) The *رَدْف*, or *what rides behind*, is the technical name given to one of the letters of prolongation, ا, ي or و, when it immediately precedes the *rawī*; as in the words *جَنَاحَانْ*, *طَرُوبْ*, *قَرِيبْ*, *رِجَامَهَا*, *السَّلَامْ*, *تَهَالَهْ*. The long vowel *ā* remains invariable, but the poet may use *ī* and *ū* indifferently; *قَرِيبْ* is regarded as rhyming with *جَمْرَحْ*, *مَشِيبْ* with *طَرُوبْ*, *بَرِيقُهُ* with *سَوْقُهُ*.

REM. a. Strictly speaking, the *rawī* and the *ta'sis* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun *هُمَا*, and of a pronominal suffix preceded by a preposition, as *لَنَا*, *لِيَا* (for *لِي* or *لِيَا*).

REM. b. When the *kāfiya* is unaccompanied by either a *ta'sis* or a *ridf*, it is said to be *مَجْرَدَةٌ*, *naked* or *bare*; otherwise, it is either *مُرَدَّفَةٌ* or *مَوْسَسَةٌ*.

197. The vowels which accompany the *kāfiya* are also designated by peculiar names.

a) The *mègrā*, *الْمَجْرَى*, is the vowel which follows the *rawī* in the loose *kāfiya*; e. g. *ā* in *سَارَا* (for *سَارَ*), *ī* in *بَعْضِ*, *ū* in *سَلَكُوا* or *الْقَلْبُ*. It is, strictly speaking, invariable.

b) The *nifūd*, النَفَادُ, is the vowel between the letter *z*, as *zila*, and the *horūf* (see §. 195, rem. b); e.g. fêtha in مَوْكِبَهَا, kèsra in تَعَصِي (= تَعَصِي), and damma in نَعَلْلَهُ (= نَعَلْلَهُ). It is, of course, invariable.

c) The *taufīh*, التَّوْفِيهِ, is the vowel which immediately precedes the *rawī* in a قَافِيَّةٌ مُجَرَّدَةٌ, e.g. fêtha in فَجَبَر (for فَجَبَر), and kèsra in أَفَر (for أَفَر); or separates it from the *dahīl* in a قَافِيَّةٌ مُوسَّسَةٌ (see §. 196, rem. b), e.g. kèsra in تَامَر (for تَامَر) or وَالْوَاتِر. The latter is, however, more frequently distinguished by the special name of الإِشْبَاع. The 'isbā' ought, strictly speaking, to be invariable; whereas, in the *taufīh*, the vowels damma and kèsra may be interchanged, as in أَفَر, for أَفَر, and صَبَر, for صَبَر (compare the case of و and ى as *ridf*, §. 196, b).

REM. The *taufīh* is absolutely necessary in a fettered *kāfiya*, unless it be مُرَدَّقَةٌ (as مُطَاع, قَرِيب, اللَّيْل); but it is not necessary in a loose *kāfiya*, as الْعَمْرُ, قَدِير.

d) The *rass*, الرَّس, is the vowel which accompanies the letter preceding the *ta'sīs* (see §. 196, a). It can, of course, be none but fêtha.

e) The *ḥaḍw*, الْحَذْو, is the vowel which accompanies the letter preceding the *ridf* (see §. 196, b). It is either fêtha,

kèsa or ḍamma, according as the *ridf* is ا, ي or و; but the vowel fêṭha before و or ي (و—, ي—) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters which come between these two;* viz. مُتَكَوِّسٌ, مُتَرَكَبٌ, مُتَدَارِكٌ, مُتَوَاتِرٌ, مُتَرَادِفٌ.

a) The مُتَرَادِفٌ is where there is *no* moving letter between the two quiescents,—in other words, a fettered *kāfiya*, in which the *rawī* is preceded by a *ridf*; as قَرِيبٌ, يَحُولُ, جَنَاحَانُ, لَوْنَيْنِ, اللَّيْلُ. It is of comparatively rare occurrence.

b) The مُتَوَاتِرٌ is where *one* moving letter intervenes between the quiescents; as شَيْبَانَا, سَحْرٌ (= سَحْرُ), ظَلَمٌ (= ظَلَمِي), ظَنُونِي, جَمِيلٌ (= جَمِيلُ).

c) The مُتَدَارِكٌ is where there are *two* moving letters

* The reader should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ); whence a consonant, which is followed by a vowel, is said to be مُتَحَرِّكٌ or in *motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest*, *inert* or *quiescent*. Hence too the *gèzm* is often called سَكُونٌ. See vol. I., §. 4, rem. b, and §. 9, with rem. a.

between the two quiescents; as *يَنْزُورَهَا*, (*الْمَبَاسِلُو* = *الْمَبَاسِلُ*),
الْمَلْتَهَبُ, *قَدْ ظَلَمَ*, (*هَيْكَلِي* = *هَيْكَلِ*).

d) The *مُتَرَكَبٌ* is where there are *three* moving letters between the quiescents; as *وَلَا فَرَقَا*, *عَلَى وَضَمٍ*, (*وَضَمِي* = *وَضَمِي*),
قَدْ حَسِدُوا.

e) The *مُتَكَوِّسٌ* is where there are no less than *four* moving letters between the two quiescents, as in the half-verse
قَدْ جَبَرَ الدِّينَ الْإِلَاهُ فَجَبَرَ *God has healed the (true) religion, and it has become whole.* This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in §§. 194—197 is regarded as a fault (*عَيْبٌ*). Of these faults the grammarians reckon five; viz. *السِّنَادُ*, *الْإِطَاءُ*, *الْإِكْفَاءُ*, *الْأَقْوَاءُ*, and *التَّصْمِيمُ* or *التَّضْمِينُ*.

a) The *sinād*, *السِّنَادُ*, consists in a certain change of the vowels called *الْحَذْوُ*, *الْأَشْبَاعُ*, and *التَّوْجِيهُ*. α) In the *taufīh*, *kèsra* and *ḍamma* may freely interchange, but the use of *fetha* to rhyme with either is a *sinād* (see §. 197, c). 'Imru'u l'Kais, for example, commits this fault in rhyming *قَرَّ* (for *قَرَّ*) with *أَفَرَّ* and *صَبَرَّ*. β) In the '*isbā'*, the same fault is exemplified by rhyming *جَانِبُ* with *يَتَجَانَبُ* or *فَالْقَوَارِعُ* with *التَّدَاوُعُ*. γ) In the *ḥaḍw*, *ī* may be interchanged with *ū* (see §. 196, b), and *ai* with *au* (c. g. *نُوبِي* may rhyme with

(بِرَيْب) ; but to rhyme خُمُوشًا with عَيْشًا or قَرِيشًا is a *sinād*. In the case of the *taugīh* and 'isbū', this fault is but a trifling one, and not seldom committed even by the best poets.

REM. The name of اَلْسِنَاد is also applied to cases in which a word, having a *ridf* or *ta'sis* before the *rawī*, is rhymed with one which has not; e. g. تَوَصَّد and تَعَمَّد, خَمْسِي and قَوْسِي, تَسْلَمِي and أَلْعَالَم.

b) The 'ikwā, الْإِقْوَاء, is the name given to a change of the vowel called اَلْمَجْرِي (see §. 197, a); e. g. مَزُود and مَسْجُود, or نَزُور and نَجُور. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of *kësra* and *ḍamma* (compare §. 196, b, and §. 197, c). If, however, the *rawī* is followed by the letter *s* as *šila* (§. 195), any alteration of the *məğrā* is exceedingly rare; to rhyme دُرْنَهَا with ظُنُونَهَا, or اِسْمَامَهُ with اِنْتِقَامَهُ, is condemned by all the native critics.

c) The 'ikfā, الْإِكْفَاء, is the substitution of some cognate letter for the *rawī*; as when one rhymes اَللَّيْل with اَنْقِيْن, and عَيْن, or صَدَغ with مَقْع, or وَسَطًا with اَلْعِنْدَا. This is a very grave fault, and carefully avoided by all good poets.

REM. Many authorities call this change اَلْاَقْوَاء, and apply the term اَلْاَكْفَاء to the alteration of the *məğrā* (see b).

d) The 'iṭā, الْإِطَاء, is the repetition of the same word in rhyme in the course of a *ḡasida*. However, not to impose

too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

e) Each verse of a poem ought to be independent in construction and sense (مفرد). That two or more verses should be so connected with one another, is regarded as a fault, and technically named *tadmīn*, التَّضْمِينُ, or *tēmīm*, التَّعْمِيمُ. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ʿEn-Nābiga says

هُمْ وَرَدُّوا الْمِيَاءَ عَلَى تَمِيمٍ وَهُمْ أَصْحَابُ يَوْمٍ عَظَاظٍ إِنِّي

They water their herds at the wells in spite of Tēmīm, and they are the victors on the day of 'Okūz; verily I — which is unintelligible, because the habar of إِن is unknown, till we hear or read the next verse :

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ أَتَبَتُهُمْ بِوَدِّ الصَّدْرِ مِنِّي

have seen them fight many a good fight, (for which) I reward them with my heart's whole love.

B. THE METRES.

200. Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيلٌ, plur. تَفَاعِيلٌ, but

as constituent parts of a verse, ^{جُزْءٌ} (a part), plur. ^{أَجْزَاءٌ}. A certain collocation of feet constitutes a *metre*, ^{بَحْرٌ} (a sea), plur. ^{بَحْرَانِ}. To scan a verse is expressed by the word ^{قَطَعَ} (to cut into pieces), infin. ^{تَقْطِيعٌ}.

201. The metres are ordinarily reckoned to be sixteen in number, and are exemplified in the following composition, made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Kor'an.

أَبْحَرُ الشَّعْرِ وَهِيَ سِتَّةَ عَشَرَ بَجْرًا ۞

البَحْرُ الْأَوَّلُ الطَّوِيلُ *

طَوِيلٌ مَدَى الْبَحْرَانِ مَنْ كُنْتَ أَهْوَاهُ أَذَابَ فَوَادِيَّ وَالتَّصْبِرُ أَفْذَاهُ
فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ ۞

البَحْرُ الثَّانِي الْمَدِيدُ *

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا لَبْكَرٍ أَنْشُرُوا لِي كَلْبِيَا ۞

البَحْرُ الثَّلَاثُ الْبَسِيطُ *

يَبْسُطُ فِي أَمَلِي أَنْسَى أَذَاهِنَهُمْ خَوْفًا مِنَ الْجَوْرِ لَمَّا أَنْ أَعَيْنَهُمْ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَاصْبَحُوا لَا يَرَى إِلَّا مَسَاكِينَهُمْ ۞

البَحْرُ الرَّابِعُ الْكَامِلُ *

يَا كَامِلًا سَلِّمْ وَقُلْ تَعْظِيمًا لِلْمُجْتَبَى خَيْرَ الْوَرَى تَسْلِيمًا
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۞

البحر الخامس الوافر *

أَوَافِرُ كَيْدٍ شِعْرِي فِي مَزِيدٍ عَلَى رَغْمِ الْأَعَادِي وَالْحُسُودِ
مَفَاعِلَتُنْ مَفَاعِلَتُنْ فَعُولُنْ أَلَا بُعْدًا لِعَادِ قَوْمِ هُودِ *

البحر السادس الهزج *

هَزَجْتُمْ يَا مُنَى النَّفْسِ عَنِ الْأَوْطَانِ بِالْأَنْسِ
مَفَاعِلُنْ مَفَاعِلُنْ مَفَاعِلُنْ كَانِ لَمْ تَغْنِ بِالْأَمْسِ *

البحر السابع الرجز *

الرَّجَزُ الْمَوْزُونُ إِذَا تَجَزَّأُوا أَجْزَاءَهُ بَيْنَ الْوَرَى لَا تُنْكَرُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا *

البحر الثامن الرمل *

رَمَلٌ أَكْرَمُ بَعْدَ مَنْ رَمَلٍ لَذَّةٌ لِلْمَخْتَفِي وَالْمُجْتَلِي
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي *

البحر التاسع السريع *

سَرِيعٌ بِحَرِّ قَدْ سَدَّاهُ الْحَكِيمُ كَرَّرَ عَلَى سَمْعِي بِهِ يَا نَدِيدَهُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ *

البحر العاشر المنسرح *

مَنْسَرَحُ الشَّعْرِ صَاغِبُهُ الْأَوَّلُ مِمَّنْ تَرَاهُمْ عَنِ الْهَدَى نَكَلُوا
مُسْتَفْعِلُنْ فَاعِلَاتُنْ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَيِّئَاتُ مَا عَمَلُوا *

البحر الحادي عشر الخفيف *

خَفَ لَمَّا أَرَدْتُ أَشْدُو الْخَفِيفَا لَذِي فِي مَسْمَعِي فَكَانَ طَرِيفَا
فَاعِلَاتْنِ مُسْتَفْعِلْنِ فَاعِلَاتْنِ إِنْ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفَا *

البحر الثاني عشر المضارع *

مَفَاعِلُنْ فَاعِلَاتْنِ أَيَا مُحِيَّ الْبِلَادِ *

البحر الثالث عشر المقتضب *

إِقْتَضَبَهُ حِينَ صَبَا فَنَ مَعْشَرِ الْأَدْبَا
فَاعِلَاتُ مُفْتَعِلُنْ مَالَهُ وَمَا كَسَبَا *

البحر الرابع عشر المجتث *

مَجَّتْ شَعْرِي الْقَى فِي الْقَلْبِ مِنِّي عَشَا
مُسْتَفْعِلْنِ فَاعِلَاتْنِ وَاللَّهِ خَيْرٌ وَابْقَى *

البحر الخامس عشر المتدارك *

فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ جَاءَنَا عَامِرٌ سَالِمًا غَانِمَا *

البحر السادس عشر المتقارب *

تَقَارَبَ مَوْعِدُ جَمْعِ الْعَصَا فَيَا أَيُّهَا النَّاسُ أَدُوا الصَّلَا
فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولُنْ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ *

202. Instead, however, of following the system and arrangement here laid down,* we prefer to adopt that of Ewald,† and to

* See the note on p. 377.

† See his work entitled *De Metris Carminum Arabicorum Libri*

treat of the metres in the following order: 1. الرَّجَزُ, 2. السَّرِيعُ, 3. الْكَمِيلُ, 4. الْوَافِرُ, 5. الْهَزَجُ, 6. الْمُتَقَارِبُ, 7. الطَّرِيدُ, 8. الْمُقْتَضِبُ, 9. الْمُتَدَارِكُ, 10. الْبَسِيطُ, 11. الْمُنْسَرَجُ, 12. الْمُجْتَثُ, 13. الرَّمْلُ, 14. الْمَدِيدُ, 15. الْخَفِيفُ, and 16. الْمَجْتَثُ.

Among these, if we leave the *rağez* out of account, the favourites with the old poets are the *ṭawīl*, *kāmīl*, *wāfir*, *bəṣīṭ*, *mutəkkārib*, and *sarī*.

203. The *iambic* metres are four in number, namely, the *rağez*, *sarī*, *kāmīl*, and *wāfir*.

204. The most common varieties of the *rağez* (الرَّجَزُ *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is — — — (diamb), which may be varied in one or two places by the substitution of — — — or — — —, and more rarely — — —. The older poets almost always use this metre as مشطور, that is to say, each hemistich (شطر) forms, as it were, an independent verse and rhymes with the preceding one. The more modern, on the contrary, not unfrequently follow the rule of the other metres in rhyming only the second hemistich of each verse.

| | | | | | |
|----------------------|-------|--|-------|--|-------|
| Trimeter acatalectic | — — — | | — — — | | — — — |
| | — — — | | — — — | | — — — |
| ,, catalectic | — — — | | — — — | | — — |
| | — — — | | — — — | | — — |

Duo (Braunschweig, 1825), and the second volume of his *Grammatica Critica Linguae Arabicæ*, pp. 323—343.

— — — — | — — — — || — — — — | — — — — | —

in which case it is said to be ^{مرفل} *having a train*.

207. The basis of the *wāfir* (الوافر *the exuberant*) is the same as that of the *kāmil*, but with the order of the component parts reversed, — — — —. It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become

— — — — | — — — — | — — || — — — — | — — — — | — —

The dimeter has the form

— — — — | — — — — || — — — — | — — — —

for the last foot of which there may be substituted — — — —; but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazef* (الهزج *the trilling*), which consists in a single repetition of — — — — (antispast), varied by — — — —. It may be either catalectic or acatalectic.

Acatalectic — — — — | — — — — || — — — — | — — — —

Catalectic — — — — | — — — — || — — — — | — — — —

209. The *amphibrachic* metres are three in number, *mutè-kārib*, *ṭawīl*, and *muḍārī*.

210. The basis of the *mutè-kārib* (المتقارب *the tripping*, lit. *taking short steps*) is — — — — (amphibrachys), for which may be substituted — — — —. The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first halfverse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic

○-○ | ○-○ | ○-○ | ○-○ || ○-○ | ○-○ | ○-○ | ○-○

Catalectic

○-○ | ○-○ | ○-○ | ○-○ || ○-○ | ○-○ | ○-○ | ○-

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be ○-○-.

○-○ | ○-○ | ○-○ | ○-○ || ○-○ | ○-○ | ○-○ | -

211. The *ṭawīl* (الطويل *the long*) is one of the finest, as well as the most common, of the Arabic metres. It is formed by the single repetition of ○-○ and ○-○-, for the first of which may be substituted ○-○-, and for the second ○-○-○-. The latter is restricted to the first place in each halfverse, where it is, however, far more usual than ○-○-○-. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, ○-○-○.

Acatalectic

○-○ | ○-○- | ○-○ | ○-○- || ○-○ | ○-○- | ○-○ | ○-○-

Catalectic

○-○ | ○-○- | ○-○ | ○-○- || ○-○ | ○-○- | ○-○ | ○-○-

In the acatalectic verse, the last foot is also changed into ○-○-○-.

○-○ | ○-○- | ○-○ | ○-○- || ○-○ | ○-○- | ○-○ | ○-○-

212. The *muḍāriʿ* (المضارع *the similar**) is one of the rarest metres, and not employed by any early poet. Each halfverse consists of ○-○ and ○-○-, with a single syllable appended,

* Namely, to the *muḡtatt* (§. 222), as may be seen by adopting another mode of scansion, ○-○- | -○-○ || ○-○- | -○-○-.

and the two generally rhyme with each other, as in the *rag'èz*. For $\cup\cup\cup$ may be substituted $\cup--$, and for $\cup\cup\cup$, $--\cup\cup$; but both changes must not take place together. Consequently the entire verse is

$\cup\cup\cup \mid \cup\cup\cup \mid - \parallel \cup\cup\cup \mid \cup\cup\cup \mid -$

213. The *anapæstic* metres are likewise four in number, namely, the *mutèdārik*, *bēsī*, *munsariḥ*, and *muḳtadab*.

214. The *mutèdārik* (المُتَدَارِكُ *the continuous*) is one of the rarer and later metres. The basis is $\cup\cup-$ (anapæst), which is convertible into $\cup\cup-$ or $--$. It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرْفَلٌ (see §. 206).

Trimeter $\cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup \parallel \cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup$

Tetrameter

$\cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup \parallel \cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup$

215. The *bēsī* (البَسِيطُ *the outspread*) is a favourite metre with the older poets. Its base consists of $\cup\cup\cup$ and $\cup\cup-$, which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, $\cup\cup\cup$ may be converted into $--\cup$, and occasionally into $\cup\cup-$, or even $\cup\cup\cup$, though these changes are very rare indeed in the second place. $\cup\cup-$ may be changed in the first place into $\cup\cup-$, but either remains unaltered in the second, or becomes $--$. Hence arise the following forms of the tetrameter.

$\cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup \parallel \cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup$

The trimeter may be either *acatalectic* or *catalectic*, more usually the latter. If the loss of a syllable be extended, as is commonly the case, to both hemistichs, the last foot in each is $\cup\cup-$.

Acatalectic $\bar{\cup}-\cup- | \bar{\cup}- | \bar{\cup}-\cup- || \bar{\cup}-\cup- | \bar{\cup}- | \bar{\cup}-\cup-$

Catalectic $\bar{\cup}-\cup- | -\cup- | \bar{\cup}-\cup- || \bar{\cup}-\cup- | -\cup- | \bar{\cup}-\cup-$

or $\bar{\cup}-\cup- | -\cup- | \cup-- || \bar{\cup}-\cup- | -\cup- | \cup--$

216. The *munsarih* (الْمُنْسَرِحُ the flowing) has the same base as the *bèsit*, but the first $\cup\cup-$ is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

$\bar{\cup}-\cup- | - | \bar{\cup}-\cup- | \cup\cup- || \bar{\cup}-\cup- | - | \bar{\cup}-\cup- | \bar{\cup}\bar{\cup}-$

REM. This verse may also be scanned as follows.

$\bar{\cup}-\cup- | -\bar{\cup}-\cup | -\cup\cup- || \bar{\cup}-\cup- | -\bar{\cup}-\cup | -\bar{\cup}\bar{\cup}-$

217. The *muḩṩadab* (الْمُقْتَضَبُ the lopped or curtailed) is an exceedingly rare metre, the normal form of which appears to be

$\bar{\cup}\cup- | \cup- | \cup\cup- || \bar{\cup}\cup- | \cup- | \cup\cup-$

It is said that $\cup-$ may be transferred to the first place, thus giving the form

$\cup- | -\cup- | \cup\cup- || \cup- | -\cup- | \cup\cup-$

REM. This verse may also be scanned as follows.

$\bar{\cup}\cup- | -\cup\cup- || \bar{\cup}\cup- | -\cup\cup-$

218. The *ionic* metres are also four in number, namely, the *ramèl*, *mèdid*, *ḩafīf*, and *muḩṩett*.

219. The *ramèl* (الرَّمْلُ the running) has for its base $\cup\cup--$ (ionicus a minore). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in

the second. For $\cup\cup--$ may be substituted $-\cup--$, and, though very rarely, $-\cup-\cup$, or $\cup\cup-\cup$, in which case the next foot must begin with a long syllable.

Dimeter

$\cup\cup-- \mid \cup\cup-- \parallel \cup\cup-- \mid \cup\cup--$

Trimeter acatalectic

$\cup\cup-- \mid \cup\cup-- \mid \cup\cup-- \parallel \cup\cup-- \mid \cup\cup-- \mid \cup\cup--$

Trimeter catalectic

$\cup\cup-- \mid \cup\cup-- \mid \cup\cup- \parallel \cup\cup-- \mid \cup\cup-- \mid \cup\cup--$

REM. *a.* The tetrameter catalectic is a late innovation, in which $-\cup--$ has entirely usurped the place of $\cup\cup--$.

$-\cup-- \mid -\cup-- \mid -\cup-- \mid -\cup- \parallel -\cup-- \mid -\cup-- \mid -\cup-- \mid -\cup-$

REM. *b.* In this metre the later poets occasionally rhyme the single hemistichs, as in the *ragèz*.

220. The *mèdîd* (الْمَدِيدُ *the extended*) has for its base two $\cup\cup--$, separated by $\cup\cup-$. Either $\cup\cup--$, but more especially the second, may be converted into $-\cup--$; the $\cup\cup-$ into $-\cup-$.

$\cup\cup-- \mid \cup\cup- \mid \cup\cup-- \parallel \cup\cup-- \mid \cup\cup- \mid \cup\cup--$

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably $\cup\cup-$, passing at the end of the verse into $--$.

$\cup\cup-- \mid \cup\cup- \mid \cup\cup-- \parallel \cup\cup-- \mid \cup\cup- \mid \cup\cup-$

$\cup\cup-- \mid \cup\cup- \mid \cup\cup- \parallel \cup\cup-- \mid \cup\cup- \mid \cup\cup=$

REM. *a.* A very rare variety shortens the first hemistich and leaves the second complete.

$\cup\cup-- \mid \cup\cup- \mid \cup\cup- \parallel \cup\cup-- \mid \cup\cup- \mid \cup\cup--$

REM. b. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the *ragz*. The last foot is usually
 00--.

00-- | 00- | 00-- | 00- || 00-- | 00- | 00-- | 00-

221. The *hafif* (الْخَفِيفُ) the light or nimble is one of the more usual metres. Its base is 00-- and 0-0-. The former may be varied by -0--, and more rarely by -0-0 or 00-0; the latter by --0-, and occasionally by --00 or 0-0-. The second hemistich is sometimes catalectic, in which case the last foot is by preference 0-.-.

00-- | 0-0- || 00-- | 0-0-

A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, --- may be substituted for the last 00--, and in the catalectic -- for 00-.

Acatalect. 00-- | 0-0- | 00-- || 00-- | 0-0- | 00--

Catalectic 00-- | 0-0- | 00-- || 00-- | 0-0- | 00-

222. The *muḡtatt* (المُغْتَتَّ) the docked or amputated has the same base as the *hafif*, but with the order of the component parts reversed, namely 0-0- | 00-- . The changes which the feet may respectively undergo, are also the same as in the *hafif*. It is used only as dimeter acatalectic.

0-0- | 00-- || 0-0- | 00--

II. THE FORMS OF THE WORDS IN PAUSE AND IN RHYME.

223. We must next treat of the forms which the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose, or of a clause in rhymed prose (التسجيع أو التسجيع), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e.g. جاء زيد, instead of ^{جاءَ} زيد; ضربت الرجل, instead of ^{ضربتُ} الرجل; مررت بزيد, instead of ^{مررتُ} بزيد; رأيتك, for ^{رأيتُ} بك. But in poetry it constantly happens that the vowel is retained as long, the *tənwin* of the noun disappearing at the same time; e.g. وفيهم شبت, ^{وفيهم شبتُ} whilst fire is kindled among them; في زمن محل, ^{في زمن محل} in a time of sterility, for ^{محل}. In this case, the final vowel *fetha* is invariably accompanied by an *elif*; e.g. قراع قوم يحسنون الضربا, ^{قراع قوم يحسنون الضربا} as a people strike, who can strike well, for ^{الضرب}; إياه يعنوننا, ^{إياه يعنوننا} him they mean, for ^{يعنون}.

REM. It is even allowable to double the final consonant after the elision of the vowel, as ^{الجمل}, for ^{الجمل} (الجمل), ^{أحمر}, for ^{أحمر} (أحمر); provided always that the penult letter has a vowel, and that the final letter is neither *elif* with *hèma* (as ^{الخطأ}) nor *elif maḥṣūra* (العتا), (الفتى).

225. The accusative termination ^{ـا} generally becomes ^{ـا}, both in prose and poetry, though it occasionally disappears, like the short ^{ـا}, as ^{كئيبا} كئيب, ^{كئيبا} he was deeply grieved, for ^{كئيبا}.

(i. e. كَيْبَا). The termination نَ or اَ in the Energetic of verbs, and in the particle اِذَا or اِنَّ, is also changed into ā; but نَ in the plural of the Energetic becomes وُنْ.

REM. The Bēnū Tēmīn use نَ for اَ, as اَقْلِي اَللَّوْمَ عَاذِلْ وَاَلْعِتَابَ, spare reproach and blame, O fault-finder (عَاذِلْ for عَاذِلُ, and وَاَلْعِتَابَ for وَاَلْعِتَابُ).

226. The feminine terminations ة, ة, and ة, become ة, more rarely ت. The same remark naturally applies to ة and ة, whether masculine or feminine; e. g. حمزة, for حمزة (name of a man). In rhyme, the ة may also be changed into ت, and the final vowel retained as long; e. g. وَاَهْلَكَ فَالْحِلَّةِ whilst thy family are at ʿEl-Liwā and ʿEl-Hilla, for فَالْحِلَّةِ.

REM. a. In this pausal ة the s is sounded, aḥ, wherein it differs from the vulgar ending ة, a, and the Hebrew אָ ā (see vol. I., p. 6, note, and §. 294, rem.). This is proved by the fact of its rhyming with a radical s, and with the pronominal forms يَ (for يَ) and ة (for ة); as اَلْعَدْلُ (اَلْعَدْلُ), اِلَهُ (اِلَهُ), and وِلَهُ (وِلَهُ), Diwān of ʿEl-Mutènèbbi', p. ۳۱۳; اَمَامُ (اَمَامُ), اَلْسَلَامُ (اَلْسَلَامُ), and دَعَامُ (دَعَامُ), ʿEl-Ḥamāsa, p. ۴۵۲; اَقْوَالِي (اَقْوَالِي), اَقْوَالِي (اَقْوَالِي), and اَلْبَالِي (اَلْبَالِي), ibid., p. ۷۱۷.

REM. b. The plural terminations ات usually become in pause ات, but sometimes (particularly, it is said, in the dialect of Ṭaiyī') ات, as اَلْبَنَاءُ, اَلْأَخَوَاءُ, اَلْبَنَاتُ, اَلْأَخَوَاتُ. Similarly, اِهْيَا (اِهْيَا), اِهْيَا (اِهْيَا), اِهْيَا (اِهْيَا), far, far away, remote is —, become in pause اِهْيَا (اِهْيَا) or اِهْيَا (اِهْيَا); and تَابُوتُ, a box, a coffin, تَابُوتُ or تَابُوتُ.

227. Nouns ending in *ى* or *ا* simply drop the *tênwîn*; e. g. *فتى* becomes *فَتَى* or *فَتَا*; *عَصَا*, *عَمَّا*. Those ending in *ـ* drop the *tênwîn*, and either resume the third radical or not, at pleasure; *قَاضٍ*, for example, may become either *قَاضٍ* or *قَاضِي*, *جَوَّارٍ* either *بِقَاضٍ*, or *بِقَاضِي* (plur. of *جَارِيَّةٌ* a girl) either *جَوَّارٍ* or *جَوَّارِي*, *مَعَانٍ* (plur. of *مَعْنَى* meaning) either *مَعَانٍ* or *مَعَانِي*. The accusative singular merely loses the *tênwîn*, e. g. *قَاضِيًا* (and not *قَاضِي*) for *قَاضِيًا*; the accusative of the broken plural commonly drops only the final vowel in prose, but may retain it as long in poetry, e. g. *مَوَالِي* for *مَوَالِي* (accus. of *مَوْلَى* a client), in rhyme also *مَوَالِيًا*.

REM. a. If a word ending in *ـ* has lost another radical besides the final, or *ى*, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e. g. *مُرٍ*, participle active IV. of *رَأَى*, to see, can become only *مُرِي*, never *مَرٍ*.

REM. b. Words of the form *فَعْلٌ*, in which the third radical is *أ*, as *أَكَلًا* fodder, forage, usually let the *أ* become quiescent in all three cases, *أَكَلَا*; but sometimes the final vowel acts upon the *أ* so as to change it in the nominative into *و*, *أَكَلُوا*, and in the genitive into *ى*, *أَكَلِي*.

228. The long vowels *أَ*, *يَ*, *وُ*, and *يُ*, usually remain unchanged; as *قَتَلَا*, *غَزَا*, *حُبَلَى*, *يَرْمَى*, *يَغْزُو*. In nouns derived from radicals third *و* or *ى*, the omission of final *ـى* is allowable in the nominative and genitive, as *الْقَاضِ*, *الْتَدَادِ*, *الْمَتَعَالِي*; the accusative, how-

ever, admits only the form الْقَامِى, etc., and the vocative is يَا قَامِى.

REM. a. The interrogative pronoun **مَا**, when governed in the genitive by another word, is frequently shortened into **مَ** (see vol. I., §. 351, rem.). In pause, if governed by a noun, it takes the **مَاَّ** (see §. 230), as **مِثْلُ مََّ**, **اِقْتِضَاءُ مََّ**; but if governed by a preposition, it may also drop its final vowel, as **عِندَ مََّ** or **بِمْ**, **لِمْ** or **لِمْ**, **حَتَّامُ** or **حَتَّامََّ**.

REM. b. The genitive and accusative suffixes of the first personal pronoun, *يَـ* and *نِـ*, have several pausal forms, namely, in prose *يَـ* or *يَهْ* or *نِـ* or *نِهْ* (see §. 230), and in poetry also *يَاْ*, *نِـ*; besides which, the long vowel may be altogether omitted, as *أَكْرَمَنَّ*, *فَاتَّقُونْ*, *بَالِ*, for *فَاتَّقُونِي*, *أَكْرَمَنِي*, *أَهَانَنِي*, *أَنْكَرَنِي*, *أَهَانَنَّ*.

REM. c. In rhyme the long vowels **يَ** and **وُ** are often expressed merely by **kèra** and **ḍamma**, as **يَدِي** for **يَدِي**, **صَنَعُوْ** for **صَنَعُوْ** or **صَنَعُواْ**. This is done for the purpose of preserving the uniformity of the **حَاشِيَّة** or *fringe* (i. e. the succession of rhyming syllables) throughout a poem.

229. When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause ;

as زَحْلَةً, ضَرْبَةً, أَضْرِبُهُ, يَبْكُرُ, الطَّيْبِي, الدَّلُو, النَّقْرُ, (بَكْرُ), (الطَّيْبُ) الطَّيْبِي, (الدَّلُو) الدَّلُو, (النَّقْر) النَّقْرُ, (بَكْرُ) بَكْرُ, زَحْلَةً, ضَرْبَةً, أَضْرِبُهُ, (يَبْكُرُ) يَبْكُرُ. With regard to the vowel

fetha, however, the grammarians are not agreed, some allowing the transference in all cases, o. g. ^{اَلْبَكْرُ} ^{اَلْبَكْرُ} ^{اَلْبَكْرُ} for ^{اَلْبَكْرُ} ^{اَلْبَكْرُ} ^{اَلْبَكْرُ} ;

others limiting it to the case in which the final consonant is ĕlif with hêmza, as ^{أَلْخَبَّ} for ^{أَلْخَبَّ} or ^{أَلْخَبَّ}. This transference is technically called ^{النَّغْلُ}.

REM. The ^{نَغْلُ} is forbidden when it would give rise to a form which has no example in the language. For instance, there is no substantive of the form ^{نَغْلُ}, and therefore we should not say in pause ^{أَلْطَمَ} (^{أَلْطَمَ}). Some grammarians, nevertheless, allow this form when the third radical is ĕlif with hêmza, as ^{أَلْرَدَ} (^{أَلْرَدَ}), whilst others recommend the change of the damma into kèsra, pronouncing ^{أَلْرَدَ} or ^{أَلْرَدَ} instead of ^{أَلْرَدَ} or ^{أَلْرَدَ}, or substitute و or ى for the hêmza and say ^{أَلْرَدُو} or ^{أَلْرَدِي}.

230. Indeclinable words, ending in a vowel, take in their pausal form a final هَ, technically called the ^{هَاءُ الرَّقْفِ}, or ^{هَاءُ السَّكْتِ}, *the hā of pause or of silence*; o. g. ^{كَيْفَ}, ^{نَمَّ}, ^{كَيْفَ} for ^{نَمَّ}. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as ^{قَهْ} for ^{قِي} (imperat. of ^{وَقَى}), ^{لَمْ يَفْ} for ^{لَمْ يَفْ} (jussive of ^{وَقَى}); also ^{رَهْ} for ^{رَر}, and ^{لَمْ يَرَهْ} for ^{لَمْ يَرَهْ}, imperat. and jussive of ^{رَأَى}. It may also be appended to those in which only the third radical is dropped; as ^{أَرَمَ} for ^{أَرَمَ} (imperat. of ^{رَمَى}), ^{أَقْتَدَ} for ^{أَقْتَدَ} (imperat. of ^{غَزَا}), ^{لَمْ يَغْزُ} for ^{لَمْ يَغْزُ} (jussive of ^{غَزَا}). VIII. of ^{قَدَا}). We likewise find it added to ^{مَ}, the shorter form of the interrogative pronoun ^{مَا} (see §. 228, rem. a); and to ^{نِي} and ^{نِي}, the older forms of the genitive and

forms instead of the more modern contracted ones; and *d*) the suppression of the letter *و* in certain nominal and verbal forms.

a) *Affections of the letter Êlif.*

234. Êlif with hêmza (ا) may be affected in several different ways.

a) It may be totally absorbed by a preceding vowel, like the اُفُّ الرُّمَلِ (vol. I., §. 19); e. g. اَلَا اَبْلَغُ convey the news, for اَبْلَغُ, imperat. IV. of اَبْلَغُ and rejoice, for اَبْلَغُ, imperat. IV. of اَبْلَغُ he who gave shelter to 'Umm 'Amir (a name for the hyæna), for اَبْلَغُ هَلْ رَأَيْتَ مَجِيرَ اُمِّ هَلْ رَأَيْتَ مَجِيرَ اُمِّ hast thou seen? for رَأَيْتَ ذُو الشَّنَانِ one who hates, for رَأَيْتَ ذُو الشَّنَانِ (لِمَا بِي) لِمَا بِي to my end or fate, for لِمَا بِي الشَّنَانِ; (لِمَا بِي) الشَّنَانِ; and thou hearest beneath the dust a sound produced by them, for اَزْمَلَا اِنْ تَنْصِفُونَا يَالَ مَرْوَانَ اَزْمَلَا if ye do us justice, O family of Marwân, we will draw near (to you), for اَزْمَلَا (اَلَّ) يَا اَلَّ on their heads, for اَزْمَلَا رُوسَهَا رُوسَهَا my hurt, for اَزْمَلَا مَسَاتِي مَسَاتِي from مَسَاتِي مَسَاتِي.

REM. By a double license, the verb رَأَى becomes first رَأَى and then رَأَى, pass. رَأَى as رَأَى مَعْدَانَ بْنِ يَحْيَى who has seen the like of Ma'dân 'ibn Yahyâ? رَأَى نَفْسَكَ لَمْ يَقُلْ لَكَ لَا خَلْقَ أَسْمَعَ مِنْكَ إِلَّا عَارِفٌ بِكَ رَأَى نَفْسَكَ لَمْ يَقُلْ لَكَ لَا خَلْقَ أَسْمَعَ مِنْكَ إِلَّا عَارِفٌ بِكَ رَأَى no human being is more generous than thou art, save one (who), knowing thee (well), has seen thy soul (and) has not said (to thee),

Give it here; **وَهَلْ رَى مِنْ قَبْلِي غَرِيقٌ مَدَامِجٌ** and was there (ever) seen before me one drowned in tears?

6) When preceded by a vowelless consonant, the vowel of the *أ* may be transferred to that consonant, as in the case of *أ* *يرأى* when followed by the article (vol. I., §. 20, d), *يرأى* for *يرأى* (vol. I., §. 176), and the like. Examples: *لو أن* if *that*, for *عن أجبلها* on *thy* account, for *أجلك* ; *لو أن* from *her* hills, for *أجلها* ; *عن أجلي* from *meeting* him, for *أجلها* ; *إن أغزو* if *I* make a raid upon *Zubeid* ; *نزار أولو السداد* the upright *Nizār* (pron. *Nizārā-nā-lus*), for *أولو* *يا داراً أمسى* *O house*, whose site has become desolate ! (pron. *dā-rā-nam*), for *أبي موسى* ; *أل* of the family of *'Abū Mūsā*, for *أل* (أل) ; *أذا للمناوى* say then to the enemy who now aims at doing mischief (pron. *nāwī lūna*, see vol. I., §. 20, b), for *ألا* now the life of hope revives ; *ألا* (ألا) ; *ألا يعود حياة الأمل* between husband and wife, for *ألا* *المراة*.

REM. In this case, the **أ** is sometimes assimilated to a preceding **ي** or **و**; e.g. **فَلَمْ يُغْنِ الْبُكَاءُ عَلَيْكَ شَيْئًا** but to weep over thee was of no avail, for **شَيْئًا**.

c) $\dot{\text{I}}$, preceded by a vowel, may also be converted into the letter of prolongation which is homogeneous with that

vowel; e. g. *فَلَمْ يَجِدْ عِنْدَهُ النَّصْرَ الَّذِي سَأَلَ* but he did not find with him the help which he demanded, for *سَأَلَ*; *سَأَلَتْ هَذِيلٌ* (the tribe of) Hudail asked the Prophet of God (to do) something base, for *سَأَلَتْ*; *وَإِنَّا عَلَىٰ وَفَارٍ* I obeyed them, though I was in haste, for *وَإِنَّا*. This is most frequent when *ا* is the third radical of a word, in which case the word virtually becomes third *و* or *ى* (compare vol. I., §. 132, rem. a). For example, in verbs, *لَا هَٰذَاكَ* may it. do thee no good! for *هَٰذَاكَ*; *فَمَنْ أَنَبَاكَ* who told thee? for *أَنَبَاكَ*; *وَأَبْطَأَ* and it delayed, for *أَبْطَأَ*; *أَدَارِي* for *أَدَارِي*, III. of *دَرَأَ*, *تُرْجِيهِ* for *تُرْجِيهِ*, IV. of *رَجَأَ*; and in nouns, *ظَمًا* thirst, *رَشًا* a fawn, *أَجَا* the name of a mountain, for *ظَمًا*; *قَارٍ* a reader, for *قَارِي*, participle of *قَرَأَ*; *وَاجِي* one who strikes, in rhyme for *وَاجِي*, i. e. *وَاجِي*, participle of *وَجَأَ*.

d) *Ēlif* with *hēmza* and *gèzm* (*ا*) is constantly changed by the poets into the letter which is homogeneous with the preceding vowel: e. g. *الْفَالُ* the omen (for *الْفَالُ*), rhyming with *أَقْفَالُ* (plur. of *قَفْلُ*); *الرَّاسُ* of the head (for *الرَّاسُ*), rhyming with *الرَّاسُ*; *الرَّوْدُ* of the tender (for *الرَّوْدُ*), rhyming with *السُّودُ* (plur. of *أَسُودُ*); *ذِيْبُ* a wolf, (for *ذِيْبُ*), rhyming with *رَبِيْبُ*. See vol. I., §. 17, b, rem. b.

235. *Ēlif mēmdūda* (see vol. I., §. 23, rem. a) is not unfrequently changed into *Ēlif maḡṣūra*; e. g. ^{السَّمَاءُ} *السَّما*, for *the sky*; ^{بَلَاءٌ} *بَلَا*, for *a misfortune*; ^{قَفْرًا} *قَفْرَى*, or *desert, desolate*, for ^{قَفْرَاءَ} *قَفْرَاءَ*, fem. of ^{أَقْفَرٌ} *أَقْفَرٌ*; ^{يَدٌ شَلَالٌ} *يَدٌ شَلَا* a palsied hand, for ^{شَلَالٌ} *شَلَالٌ*, fem. of ^{أَشَلٌ} *أَشَلٌ*; ^{أَشَا} *أَشَا*, for *I wish*, 1st pers. sing. Imperf. Indic. of ^{شَاءَ} *شَاءَ*.

REM. a. On the contrary, *Ēlif maḡṣūra* is rarely changed into *Ēlif mēmdūda*; as ^{يَنْشَبُ فِي الْمَسْجَلِ وَاللَّهَاءِ} *يَنْشَبُ فِي الْمَسْجَلِ وَاللَّهَاءِ* (*which*) sticks in the mouth and throat, for ^{وَاللَّهَاءِ} *وَاللَّهَاءِ*, plur. of ^{اللَّهَاءُ} *اللَّهَاءُ* the uvula.

REM. b. The short interrogative *l* is sometimes lengthened into *l*, when the next word begins with *أ*; as ^{أَمْ أَنْتَ أَمْ أُمُّ سَالِمٍ} *أَمْ أَنْتَ أَمْ أُمُّ سَالِمٍ* is it thou or 'Umm Sālim? ^{تَفَكَّرَ آيَادُهُ يَعْزُنُ أَمْ قَرَدًا} *تَفَكَّرَ آيَادُهُ يَعْزُنُ أَمْ قَرَدًا* he thinks whether it is he they mean or an ape.

236. The *Ēlif u 'l-waṣl* is often retained in poetry, where it would naturally be elided in prose (see vol. I., §. 19, rem. e); e. g. ^{وَأَصْبِرِي} *وَأَصْبِرِي* and be patient, for ^{أَقْتَادَ} *أَقْتَادَ*; ^{كَمَنْ} *كَمَنْ* like one who leads, for ^{أَقْتَادَ} *أَقْتَادَ*; ^{كَمَنْ} *كَمَنْ* in bestowing and withholding, for ^{وَالْإِمْتِنَاعَ} *وَالْإِمْتِنَاعَ*; ^{وَأَنْتَ لَشَاتِنَا ابْنُ رَبِيبٍ} *وَأَنْتَ لَشَاتِنَا ابْنُ رَبِيبٍ* and thou wast a fosterchild of our sheep, for ^{لَشَاتِنَا ابْنُ} *لَشَاتِنَا ابْنُ*; ^{إِذَا جَاوَزَ الْإِثْنَيْنِ سِرٌّ} *إِذَا جَاوَزَ الْإِثْنَيْنِ سِرٌّ* when a secret goes beyond two, for ^{الْإِثْنَيْنِ} *الْإِثْنَيْنِ*.

b) Irregularities in the use of the *Tēsdīd*.

237. The necessary *tēsdīd* is occasionally dropped; e. g. ^{أَيُّهُمَا} *أَيُّهُمَا*, for *which of them*; ^{أَنْتَ} *أَنْتَ* if that thou, for ^{أَنْتَ} *أَنْتَ*;

يَتَّقِي ^{يَتَّقِي} O thou that askest after them and after me! for ^{وَعَنِي}. Similarly in the rare verbal forms يَتَّقِي, ^{يَتَّقِي} for يَتَّقِي, ^{يَتَّقِي} as يَتَّقِي بِأَنْرٍ, ^{يَتَّقِي} and فَاخْصَوْهَا خِفَانًا كُلُّهَا يَتَّقِي بِأَنْرٍ, ^{يَتَّقِي} as يَتَّقِي, ^{يَتَّقِي} يَتَّقِي, ^{يَتَّقِي} for يَتَّقِي, ^{يَتَّقِي} as يَتَّقِي, ^{يَتَّقِي} and they cleaned them (and made them, the swords) light, all of them guarding themselves (against the evil eye) by (their) lustre, where others, however, read يَتَّقِي.

238. Sometimes too the *tèsdîd* is introduced where it would be inadmissible in prose, through a false application of the pausal form mentioned in §. 224, rem.; e. g. مِنَ الْكَلِكْلِ, ^{مِنَ الْكَلِكْلِ} for الْكَلِكْلِ, ^{الْكَلِكْلِ} the breast; الْأَضْحَمَّا, ^{الْأَضْحَمَّا} for الْأَضْحَمَّا, ^{الْأَضْحَمَّا} acc. sing. of أَضْحَمٌ, ^{أَضْحَمٌ} large, stout; فِي مِرْوَدِّهَا, ^{فِي مِرْوَدِّهَا} on her bodkin (for applying *kohl* to the eyes), for مِرْوَدِّهَا, ^{مِرْوَدِّهَا} فِي الطَّوْلِ, ^{فِي الطَّوْلِ} in the tether, for فِي الطَّوْلِ, ^{فِي الطَّوْلِ} لَقَدْ خَشِيتُ أَنْ أَرَى جِدْبًا فِي عَامِنَا ذَا بَعْدَ أَنْ أَخْصَبَا, ^{لَقَدْ خَشِيتُ أَنْ أَرَى جِدْبًا فِي عَامِنَا ذَا بَعْدَ أَنْ أَخْصَبَا} مِثْلَ الْهَرَبِيقِ, ^{مِثْلَ الْهَرَبِيقِ} verily I was afraid of seeing drought (spreading) in this our year, after it had been fertile in herbage, as a fire (spreads) which encounters (a bed of) reeds (جِدْبًا = جِدْبًا; الْقَصْبَا, ^{الْقَصْبَا} and أَخْصَبَا, ^{أَخْصَبَا} for الْقَصْبَا, ^{الْقَصْبَا} and أَخْصَبَا).

c) *Uncontracted Forms for contracted ones.*

239. These are most common in the case of radicals in which the second and third letters are identical (vol. I., §. 119), and occur in both the verb and the noun; e. g. وَإِنْ ضَنُّوا, ^{وَإِنْ ضَنُّوا} though they be stingy, for ضَنُّوا, ^{ضَنُّوا} وَإِنْ لَمْ تَقْتُلَيْهِ فَاَلْمَمِي, ^{وَإِنْ لَمْ تَقْتُلَيْهِ فَاَلْمَمِي} and if thou dost not (actually) kill him, yet come near it, for فَاَلْمَمِي, ^{فَاَلْمَمِي} وَيَذْمَمُ, ^{وَيَذْمَمُ} and

he is blamed, poetic form in rhyme for وَيَذْمُ and that for وَيَذْمُ; what he loosens cannot be bound fast, and what he binds fast cannot be loosened, for الْحَالُ and يَحُلُّ; الْحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِّ praise belongs to God, the exalted, the glorious, for الْأَجَلِّ. Compare, in Hebrew, אֶפְפִּי, מְבַבְנִי, and similar forms.

240. The poets also use the uncontracted forms of nouns derived from radicals third, and ي, instead of the contracted (see vol. I., §. 167, b, β); e. g. مَا نِصِ غَيْرَ مَا نِصِ not past, for مَا نِصِ; and his head we cut off (in retaliation) for the head of ʿEn-Nūbī 'ibn Ziyād, for النَّابِیْ; freedmen as (fat as) 'rams of the breed called 'ūs, for مَوَالِی; may God not bless the women! for فی الغَوَانِی; like کجَوَارِی یلعین فی الصَّحْرَاء; girls sporting in the mead.

REM. It sometimes happens that the usual accusative form وَلَوْ كَانَ عَبْدُ اللَّهِ is incorrectly transferred to the genitive; e. g. مَوْلَى هَجَوْتُهُ وَلَكِنْ عَبْدُ اللَّهِ مَوْلَى مَوَالِيَا were 'Abdu'llāh a freedman, I would lampoon him, but 'Abdu'llāh is merely a freedman's freedman, for مَوْلَى مَوَالِ.

d) Suppression of the letter ن in certain Nominal and Verbal Forms.

241. This is a license of which the poets rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the jussive and energetic of verbs; e. g. هُمَا

(compare §. 53, b, rem. e) ; ^{لَا}لَهُم ^{إِنْ}كُنْتَ ^{قَبْلَتْ} as ^{لَا}لَهُم ^{إِنْ}كُنْتَ ^{قَبْلَتْ} for ^{لَا}لَهُم, as

VIII. of وَقَى, as تَقَى اللَّهَ فِينَا *fear God in our case*, تَقْوَاهُ أَيَّهَا

يَسْتَطِيعُ, اِسْتَطَاعَ, imperf. يَسْطِيعُ, (X. of طَرَعَ), اِسْطَاعَ; as

c) At the *end* of a word : عدّ for عِدّة, in the halfverse واخلفوك

for مَا أَبَقَتِ الْإِيَّامُ (see vol. I., §. 358, rem. c), as مِنْ الْمَالِ

'an-nēbī, for عَلَى النَّبِيِّ; mir-rizki, for مِنَ الرِّزْقِ;

rem. 6, 5). Similarly, بَحْرِيّ, بَحْرِيّ, for العَبْرِيّ, بَلَو, etc. Likewise in quadrilateral and

وِاضْفَالِي. e. g. تَلَامِيذُ، تَعَلِّيبُ، اِرَانِبُ، ضَفَالِعُ for تَلَامٍ، تَعَالٍ

جمہ نقائق and the frogs in its pond are (always) croaking ;

قَدَّ أَحْرَزَ شَكْهَا صُنْعَ التَّلَمِّ *the seams of which skilful apprentices have joined firmly together* (قَدَّ أَحْرَزَ for قَدَّ أَحْرَزَا, §. 234, b). Further, ثَالِثٌ, سَادِ, for ثَالِثٌ, سَادِسٌ; as فَزَوَّجْتُ خَامِسَ then thy husband is fifth and thy father sixth; قَدَّ مَرَّ يَوْمَانِ وَهَذَا الثَّالِثُ *two days are already passed and this is the third*. Proper names are also liable to be abbreviated, especially in the vocative (see §. 38, a, rem. c), but also in other cases, as لَنِعْمَ الْفَتَى تَعَشُرُ إِلَى ضَوْءِ نَارِهِ طَرِيفٌ بَنُ مَالٍ لَيْلَةً *excellent is the man, the light of whose fire thou makest for (from a distance) on a night of hunger and cold, (namely) Ṭarīf 'ibn Mūlik* (مَالِ, or مَالٍ, for مَالِكٍ).

REM. The following are specimens of even still more violent abbreviations: اَلْمَنَا for اَلْمَنَازِلُ, as in the halfverse of Lēbīd, دَرَسَ اَلْمَنَا *the dwellings are desolate at Mūtālī and 'Abān*, and also for اَلْمَنَآيَا (plur. of اَلْمَنِيَّةُ), as in اَلْمَنَا بِرُؤُوسِ اَلْأَسَلِ *will let thee see death at the points of the spears*; اَلْسَبَابُ for اَلْسَبَابُ (plur. of اَلْسَبَابُ), used by 'Alkama in the halfverse مَفْتَمٌ بِسَبَا اَلْعُكَّتَانِ مَلْتُومٌ *having its mouth covered and enwrapped with strips of linen*; اَلْحَبَا for اَلْحَبَابُ, as in the words of 'Ibn Durēid, اَوْرَى بِهَا نَارَ اَلْحَبَا *he strikes out of them small sparks of fire*; اَلْحَبَى, used by Ḥl-'Aḡḡāḡ for اَلْحَمَامُ in the halfverse اَلْحَبَى قَوَاطِنًا مَكَّةَ مِنْ وَرَى اَلْحَبَى *the slate-coloured doves which inhabit Mēkka*; اَلْعَنَا for اَلْعَنَانُ, in the words اِذَا اَلْعَنَا *till, when I was exhausted, I let go the reins*; حَبَا for حَبَابٍ, in the words فِى حَبَا حَاجِبٍ ضَمِرٍ *on the bone of a slender*

eyebrow; and even رَأَى for رَأَى *the womb* (see *el-Makkarî*, tom. I. p. ١٣٥, l. 11, and tom. II. p. ٢٠٠, l. 8), and مَرَّ for مَرَّجًا, according to one rendering of the line فَلَمْ يَقُمْ إِلَّا بِقَدَارِ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرَّ *but he stopped only for the space of time that I could say to him, Welcome* (others think that مَرَّ is here nothing more than the usual pausal form of مَرَّ and *passed on*). Such abbreviations are not, however, more violent than the Homeric γέλω, ἰδρῶ, ἰχῶ, δῶ, for γέλωτα, ἰδρῶτα, ἰχῶρα, δῶμα, and the like.

243. Under the second of the two heads mentioned in §. 232, namely, poetic licenses in regard to the *vowels* of a word, we include a) the lengthening of a short vowel in the middle of a word; b) the shortening of a long vowel; c) the suppression of a short vowel; d) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and e) the irregular use of the *tênwîn* and other case-endings in the noun.

a) *The lengthening of a short vowel in the middle of a word.*

244. This is technically called الْأَشْبَاعُ, *filling full* or *saturation*, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*. Examples: يَنْبِيعُ, for يَنْبِيعُ, in the halfverse of 'Antara, يَنْبِيعُ مِنْ ذِفْرِ غُضُوبِ جَسْرَةٍ *flows from behind the ears of a fierce, bulky she-camel*; الْكَلْكَالُ, for الْكَلْكَالُ, in the words قُلْتُ وَقَدْ خَرْتُ عَلَى الْكَلْكَالِ *I said, after she had fallen upon her breast*; مُنْتَزَجٌ, for مُنْتَزَجٌ, in the hemistich وَمِنْ ذِمِّ الرِّجَالِ بِمُنْتَزَاجٍ *and (art thou) far removed (i. e. quite free) from the blame of men?* عَمُودٌ, for عَمُودٌ, in the halfverse فِيهِ مِنَ الذَّهَبِ الْإِبْرِيرِ عَمُودٌ *in it there is a*

pillar of purest gold; الصَّيَارِفُ and الدَّرَاهِمُ, for الصَّيَارِفُ and نَفَى الدَّرَاهِمِ تَنْقَادُ الصَّيَارِفِ, in the hemistich الدَّرَاهِمُ and as the money-changers scatter the dirhams, whilst selecting (those that are of full weight); اَنْظُرُ, for اَنْظُرُ, in the words مِنْ حَيْثُمَا سَلَكَوا اَدْنُو فَاَنْظُرُ I draw near to whatever place they go and look (at them).

b) *The shortening of a long vowel.*

245. This may take place either in the middle or at the end of a word. a) Examples in the middle of a word: قَتَمَ, for قَتَامَ, as in the words قَتَمَ in its dust or its darkness; عَوَاوِرُ, plur. of عَوَارٍ a mote in the eye, مَقَاوِرُ, plur. of مَقَاوِيرُ a cell or chamber, for عَوَاوِيرُ, and the like; إِلَى كَمْ هَذَا (---), instead of هَذَا (---), as in the halfverse إِلَى كَمْ هَذَا الْهَجْرَانُ فِي كُلِّ لَيْلَةٍ how long shall this estrangement last every night? اللَّهُ (---), for اللَّهُ (---), as in the hemistich لَا بَيْنَ الْحَرِيرِ وَبَيْنَ كَتَنَ, for كَتَنَ, in the words بَيْنَ الْحَرِيرِ وَبَيْنَ كَتَنَ partly silk and partly linen. b) Examples at the end of a word: كَنَاجٍ رِيَشٍ, for النَوَاجِ, as in the hemistich كَنَاجٍ رِيَشٍ حَمَامَةٍ نَجْدِيَّةٍ like the tips of the feathers of a dove of Negd; دَوَامِي الْأَيْدِ, for الْأَيْدِ, as in the words دَوَامِي الْأَيْدِ عَنِ النَّاسِ النَّاسِ, for النَّاسِ, as in the words عَنِ النَّاسِ النَّاسِ from one who forgets robes and garments. The 1st

pers. plur. of the Perfect, قَتَلْنَا (---), is also sometimes shortened into قَتَلْنِ (---), but the *êlif* may be retained in writing, in order to distinguish it from the 3d pers. plur. fem.; e. g. ^{وَمُسْتَسْلِمٌ نَفْسٌ عَنْهُ} and many a one on the point of surrender have we relieved; ^{وَلَوْ أَدْرَكْنَاهُ لَقُضِيَ نَحْبًا بِهِ} and if we had overtaken him, we would surely have slaughtered him.

c) *The suppression of a short vowel.*

246. a) In the middle of a word this license is of most frequent occurrence in the case of the very few nouns of the form فَعْلٌ (becoming فَعَلٌ), and of verbs of the forms فَعَلَ and فَعِلٌ (becoming فَعَلٌ, see vol. I., § 183, rem. b), and فَعِلٌ (becoming فَعَلٌ); as كَمَا اسْتَوْفَضَتْ خَيْلٌ بِكَبَيْتِهَا الْأَبْلَا (for كَمَا اسْتَوْفَضَتْ خَيْلٌ بِكَبَيْتِهَا الْأَبْلَا); ^{وَأَنْ أَهْجَ} as horses scatter camels by their charge (for ^{وَأَنْ أَهْجَ}); ^{وَيَضْجُرُ كَمَا ضَجَرَ بَارِئٌ مِنَ الْأَبْلِ دَبْرَتْ صَفْحَتَاهُ وَكَاهَلُهُ} and if I lampoon him, he cries out, like a nine-year-old camel whose sides and withers are galled (for ^{وَيَضْجُرُ كَمَا ضَجَرَ بَارِئٌ مِنَ الْأَبْلِ دَبْرَتْ صَفْحَتَاهُ وَكَاهَلُهُ}); ^{أَوْ مِثْلَ مَا جَزَى هَارُونَ وَدَاوُدَ} or as Aaron and David were recompensed (for ^{أَوْ مِثْلَ مَا جَزَى هَارُونَ وَدَاوُدَ}); ^{إِذَا مَطَى حَنَ بِرَوْتِ حَدَالٍ} when it is drawn, it twangs with the curved bow (makes the curved bow twang). Rarer instances are exemplified by رَجُلٌ, for رَجُلٌ, as in the halfverse ^{فَقَدْ كَانَ رَجُلًا وَكُنْتُمْ رَجُلًا} for he was a man, and ye are men; ^{وَالْكَبَرَى} for ^{وَالْكَبَرَى} (plur. of ^{وَالْكَبَرَى}), in the words ^{هِيَ الْأَنْفُسُ الْكَبِيرُ الَّتِي} these are the great souls which—;

زَفَرَات, for زَفَرَات (plur. of زَفَرَة, vol. I., §. 301, rem. b), as فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا and *the soul finds rest from its sighs*.—This license has resulted in the production of such forms as يَجِدُّ for يَجِدُّ (يَجِدُّ, jussive of وَجَدَ), and يَلِدُّ or يَلِدُّ for يَلِدُّ (يَلِدُّ, jussive of وَلَدَ); as وَلَكِنِّي لَمْ أَجِدْ مِنْ سَبِّكَ بَدَأَ and *but I have not been able to avoid cursing you*; وَنِي وَلَدٌ لَمْ (وَلَدٌ, jussive of وَلَدَ) and *scarcely one who has offspring is there* (أَبَوَانِ used for اللَّتَقْلِيلِ), *whom two parents have not begotten* (except Adam).

REM. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فَعَلٌ, using, for example, اِطْلٌ for اِطْلٌ, *flank*, and جِلْدٌ for جِلْدٌ, *skin*.

b) The same license at the end of a word is exemplified by such a form as يَتَّقِي, for يَتَّقِي, in the halfverse وَمَنْ يَتَّقِ فَإِنَّ اللَّهَ مَعَهُ and *whoso fears (God), verily God is with him*. Compare also the suppression of the final vowel in the pronominal suffixes of the 1st pers. sing. نِي and نِي, §. 228, rem. b.

d) *The addition of a final short vowel to certain verbal forms and to some particles.*

247. The vowel *kèr* is frequently added in rhyme to the 3d pers. sing. fem. of the Perfect, the 2d pers. sing. masc. of the Imperative, and those persons of the Jussive which end in a consonant; as كَلَّتْ and كَلَّتْ and *they made the camels lie down, which were tired and weary* (for كَلَّتْ);

وَيَجْلِدُ ^{وَقَوْلُونَ لَا تَهْلِكُ أَسَى} *they say, Do not die of grief, but bear it like a man* (for ^{تَجْلِدُ}); ^{وَأَنْ يَأْتِكَ الْأَعْدَاءُ بِالْجَهْدِ أَجِدْ} *and if the foe comes upon thee, I will do my very best* (for ^{أَجِدْ}).

REM. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this *kàra*. For example: ^{غَزَتْ} (for ^{غَزَاتِ}, 3d pers. sing. fem. Perf. of ^{غَزَا}, vol. I., §. 166, *a*, rem.) becomes ^{غَزَتْ}, not ^{غَزَاتِ}; ^{طَرَّ} (for ^{طِيرَ}, 2d pers. sing. masc. Imperat. of ^{طَارَ}, vol. I., §. 152) becomes ^{طَرَّ}, not ^{طِيرِ}; ^{أَنْتُمْ} (for ^{أَنْتُمْ}, 1st pers. sing. Jussive of ^{نَامَ}, vol. I., §. 151) becomes ^{أَنْتُمْ}, not ^{أَنْتُمْ}.

248. The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e. g. ^{لَمَّا تَزُلْ بِرِحَالِنَا وَكَانَ قَدْ} *they (the camels) have not yet moved off with our saddles, but it is as good as done* (namely, ^{قَدْ زَالَتْ} *but it is as if they had already moved off*); ^{أَحْبَابَ أَنْفُسِنَا كَمْ ذَا النُّوَى وَكَمْ} *beloved of our souls, how long will this absence continue? how long?*

REM. The reader may here be reminded that, instead of the ordinary pronominal forms ^{أَنْتُمْ}, ^{هُمْ}, and ^{كُمُ}, and the verbal form ^{فَعَلْتُمْ}, the poets constantly make use of the archaic ^{أَنْتُمْ}, ^{هُمْ}, and ^{فَعَلْتُمْ}. The final vowel is in these cases more usually long than short.* When ^{هُمْ} is changed into ^{هُمْ}, either ^{هُمْ} or ^{هُمْ} may be used.

* The quantity of the singular suffix ^{هُ} is also doubtful.

e) *The irregular use of the tənwin and other case-endings
in the noun.*

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular : انْ تَضُوعُ مِسْكَ بَطْنُ نَعْمَانَ ^{انْ} the vale of Na'mān is scented with musk, if Zèinèb walks in it amid (her) perfumed attendants (for زَيْنَبُ ^و); قَالُوا يَنْزُورُكَ أَحْمَدُ وَتَنْزُورُهُ ^و they say, 'Ahmed visits thee and thou visitest him (for أَحْمَدُ ^و); يَسْقِيهِمْ ذُو مِرَّةٍ ^و a smart black-eyed (page) hands them wine (for أَحْمَدُ ^و); قَدْ قَالَ شَاعِرُ كَنْدَةَ فِيمَا مَضَى ^و the poet of (the tribe of) Kinda has said in olden time (for كَنْدَةُ ^و); تَقُولُ سَلِ الْمَعْرُوفَ بِحَيِّ بْنِ أَكْثَمَ ^و thou sayest, Ask largesse of Yahyā 'ibn Ēktem (for أَكْثَمُ ^و); وَنَبَيْتُ عُثْمَانَ لِيُدْفَعَ خَطَرُهُ ^و and I warned 'Othmān to repel the dangers which threatened him (for عُثْمَانُ ^و); وَنَسِيتُ أَنَّ اللَّهَ ^و and thou forgettest that God turned Adam out of it (for آدَمَ ^و); فَلَا تُرَدِّعَنَّ الدَّهْرَ سِرَّكَ أَحْمَقًا ^و never then entrust thy secret to a fool (for أَحْمَقُ ^و). Examples of the broken plural : بَلَّغُوا أَوْلَادَكُمْ فِي دِمَائِهِمْ ^و but they are companions in (shedding) their blood (for شُرَكَاءُ ^و); شَعَتْ عَلَيْهَا مَسَاعِيرُ لِحْيَتِهِمْ ^و (horses) with shaggy manes, on which ride warriors who stir up the fire of their battle (for مَسَاعِيرُ ^و); عَجَائِزٌ مِثْلُ الْأَفَاعِي خَمْسًا ^و old women,

like vipers, five in number (for عَجَائِرُ) ; غَشِيتُ مَنَازِلًا بِعُرَيْقَنَاتٍ ;
 I visited dwellings at 'Orëitînūt (for مَنَازِلَ). — Other instances
 of the irregular tènwin are : in the vocative, as سَلَامُ اللَّهِ يَا مَطَرُ the peace of God, O Maṣar, be upon her (for يَا مَطَرُ عَلَيْهَا) ;
 يَا ; O 'Adī, every circumstance has combined
 to protect thee (where a writer in prose would have said
 لَا رَجُلًا جَزَاءُ اللَّهِ لِنَفْيِ الْجِنْسِ (§. 39), as يَا عَدِي after لَا, used
 is there no man (may God reward him with good) — ? (for
 خَيْرًا) ; in words of the form فَعَالٍ (vol. I., §. 98, rem. c ;
 §. 309, c, θ), as حَذَارِ حَذَارِ مِنْ فَرَارِيسِ دَارِمٍ beware, beware of
 the horsemen of Dārim (for حَذَارِ حَذَارِ) ; أَبَا مَطَرٍ هَلُمَّ إِلَى صَلَاحٍ
 O 'Abū Maṣar, come hither to Ṣalāḥ (i. e. Mèkka, for صَلَاحٍ) ;
 and in proper names before son of (vol. I., §. 21, b), as جَارِيَةُ
 مِنْ قَيْسِ بْنِ تَعْلَبَةَ a young woman (of the tribe) of Kais 'ibn
 Ta'labā (pron. Kaisini 'bni, for قَيْسِ بْنِ).

250. On the contrary, the tènwin is sometimes suppressed
 in cases where it could not be dispensed with in prose ; as
 neither Ḥisn nor Ḥābis surpassed Mirdās in any assembly (for مِرْدَاسًا فِي مَجْمَعِ
 عَمْرُو) ; أَمْرٌ الَّذِي هَشَمَ الثَّرِيدَ لِقَوْمِهِ 'Amr, who broke up (bread to make)
 soup for his people (for عَمْرُو الَّذِي, but there is another
 reading, عَمْرُو الْعَلِيِّ هَشَمَ the noble 'Amr broke up) ; فَالْفَيْتُهُ غَيْرُ
 مُسْتَعْتَبٍ وَلَا ذَاكِرِ اللَّهِ إِلَّا قَلِيلًا and I found him not seeking (the

Lord's) favour, and seldom thinking upon God (for ذَاكِرٍ); وَحَىٰ and the tribe of Mohārib, heroes of old (for مُحَارِبِ الْإِبْطَالِ قَدَمًا) like an overmatched cat, which springs at the dog (for كَسْنُورٍ عَلَى الْكَلْبِ); عَلَيَّ جِسْمٌ مُصْفَرٌّ مِنْ upon a yellow body, smoother than gold (for جِسْمِ أَمْلَسَ) and أَمْلَسَ in rhyme for أَمْلَسَ, instead of أَمْلَسَ, §. 249).

251. The genitive plural in يَنِ is sometimes changed in rhyme into يِنِ (see vol. I., p. 265, note); as وَقَدْ جَاوَزْتَ حَدَّ يَنِ since I have already passed the limit of forty (for الْارْبَعِينَ) may God not bless sixty and odd years! (for وَسِتِّينَ); وَأَنكَرْنَا زَعَانِفَ آخِرِينَ and we ignore the riffraff of other tribes (for آخِرِينَ).

252. In verbs and nouns derived from radicals of which the third consonant is و or ي, the poets not unfrequently use the Indicative form of the Imperfect instead of the Subjunctive or Jussive, and the nominative case instead of the accusative. Examples of the verb: أَبَى اللَّهُ أَنْ أَسْمُو بِأُمِّ وَلَا أَبِ God has not willed that I should be of noble descent either on the mother's or the father's side (for أَسْمُو); فَالَيْتُ لَا أَرْتَى لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَقٍّ حَتَّى تَلْقَى مُحَمَّدًا and I swear, I will not show her pity for weariness or foot-soreness, until she encounters Muhammad (for تَلْقَى); إِذَا غَرَّ أَنْ يُمْسِيَ مِنْكَ نَفْسُكَ أَنْ تُسَامِيَ دَارِمًا thy soul has made thee wish to vie with Dārim (for تُسَامِيَ).

أَلْفَتَى فِيهِ أَوْ يَفْحَا when to spend an evening or a forenoon in it,
 fills a man with vain delight (for غَرَّ الْفَتَى أَنْ يَمْسِيَ فِيهِ);
 أَلَمْ يَأْتِكَ وَالْأَنْبَاءُ تَنَمَّى بِمَا لَقَتْ لَبُونُ بَنِي زِيَاد did he not
 bring thee word — for news travels fast — of what has befallen
 the milch-camel of the Bēnū Ziyād? (for يَأْتِكَ); هَجَرَتْ زَبَانَ
 thou didst lampoon Zabbān, and then thou camest making excuses for having lampooned
 Zabbān, — (so that) thou didst neither lampoon him nor let it alone
 (for عَرَجَى عَلَيْنَا يَحْيِيكَ ابْنُ عَنَاب; (تَهْجُ (and) 'Ibn 'Annāb will salute thee, i. e. receive thee with honour
 (for كَأَنَّ لَمْ تَرَى قَبْلِي أُسِيرًا يَمَانِيَا; (يُحْيِيكَ) as if thou never sawest
 a Yemēnite prisoner before me (for تَرَى; مَا أَنَسَ لَا أُنْسَاءُ آخِرَ; (تَرَى)
 عِشْتِي whatever I forget, I shall not forget him to the end of my
 life (for أُنْسَاءُ). Examples of the noun: وَمَنْ أَرَادَ النَّاسِي فِي; (النَّاسِي)
 and whoever seeks for consolation in his misfortune
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 qualities a subject for my poetry (for مَعَالِيكَ); تَرَكَنَ رَاعِيَهُنَّ
 they have left their shepherd like an old (useless)
 waterskin (for رَاعِيَهُنَّ); كَانِ أَيْدِيَهُنَّ فِي الْقَاعِ الْقَرِقِ; (رَاعِيَهُنَّ) as if
 their forefeet were on level ground (for أَيْدِيَهُنَّ); وَلَوْ كَانِ طَاوِي
 and if he had been hungry and famished (for
 طَاوِي).

253. The poets occasionally use pausal forms (see §§. 223—

230) out of pause. For example : رَضَى for رَضَى, in the verse
 بِسُرُورٍ سَيِّدِي أَخْدَمُهُ إِنْ رَضَى بِي وَبِسَمْعِي وَبَبْصَرِي *with joy, my*
lord, will I wait upon him, if he be contented with me, and with
my hearing and sight (i. e. most willingly and cheerfully) ; رَزَى
 for رَزَى = رَزَى, in the words مَا إِنْ رَزَى أَحَدٌ فِي النَّاسِ نَعْلَمُهُ *no one among men, whom we know, was afflicted as*
thou art afflicted ; هُوَ for هُوَ, in the half-verse فَلَا هُوَ مِنَ الدُّنْيَا *and so he does not lose his share of (the pleasures*
of) this world.

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II. 48 c; superl. with the

genit., II. 86; 93; with إِلَى

of the subject, II. 34, rem.

a; 51, c; with the accus.,

II. 34; with لَ II. 34, and

rem. b.

أَفْعُلُ التَّفْصِيلِ I. 234.

أَفْعُلُ fem. تُعْلَى I. 295, b; 309,

b, γ.

رِسْمُ الْآلَةِ, I. 193, *d*; 228.
 الْإِشَارَةُ ..., I. 190, *d*; 339.
 إِنْ ..., II. 36, rem. *a*; 125,

rem.

رِسْمُ التَّفْصِيلِ, I. 234.
 رِسْمُ جَامِدٍ, I. 191, rem. *b*, 1.
 رِسْمُ الْجَمْعِ, I. 306, rem.
 جِنْسٍ ..., I. 191, rem. *b*, 3.
 الزَّمَانِ ..., I. 193, *c*; 221.
 الْقَرِيبَ ...,;
 الْعَدَدِ ..., I. 190, *c*.
 عِلْمٍ ..., or رِسْمُ عِلْمٍ, I. 191,

rem. *b*, 3.

رِسْمُ عَيْنٍ, I. 191, rem. *b*, 4.
 رِسْمُ الْفَاعِلِ, I. 192, *b*; 229.
 الْفِعْلِ ..., I. 192, *a*; 195.
 كَانَ ..., II. 41, rem. *a*.
 رِسْمُ الْكَثْرَةِ, I. 194, *b*; 247.
 الْكَفِيَّةِ ..., I. 194, *e*; 268.
 لَا ..., II. 39, *d*, rem. *a*.

الْمُبَالَغَةِ ..., I. 233.
 رِسْمُ مُجَرَّدٍ, I. 191, rem. *b*, 2.
 رِسْمُ الْمُحَقَّرِ, I. 269.
 رِسْمُ الْمَرَّةِ, I. 193, *a*; 219.
 رِسْمُ مَزِيدٍ فِيهِ, I. 191, rem. *b*, 2.

رِسْمُ مُشْتَقٍّ, I. 191, rem. *b*, 1.
 رِسْمُ الْمُصَغَّرِ, I. 194, *f*; 269.
 رِسْمُ مَعْنَى, I. 191, rem. *b*, 4.
 رِسْمُ الْمَفْعُولِ, I. 192, *b*; 229.
 رِسْمُ الْمَكَانِ, I. 193, *c*; 221.
 رِسْمُ الْمُكَبَّرِ, I. 269.
 الْمُنْسَوْبِ ..., I. 194, *d*; 249.
 الْمَوْصُولِ ..., I. 190, *e*; II. 172.
 رِسْمُ نَكْرَةٍ, II. 44 *e*, rem. *a*.
 رِسْمُ النُّوعِ, I. 193, *b*; 220.
 الْوَحْدَةِ ..., I. 194, *a*; 246.
 الْوَعَاءِ ..., I. 194, *c*; 248.
 رِسْمُ الْأَسْنَادِ, II. 112.
 الْأَشْبَاعِ, II. 197, *c*; 244.
 الْأَسْمَاءِ, I. 123, rem.; 154, rem. *a*;
 166, *b*, *a*, rem.

الْأَصَوَاتِ, I. 368.
 الْإِضَافَةُ, II. 44 *e*, rem. *c*; 75.
 إِضَافَةُ الْبَيَانِ أَوْ الْإِضَافَةُ الْبَيَانِيَّةُ,
 II. 76; 95, *e*, rem.

الْإِضَافَةُ التَّجْعِيْفِيَّةُ, II. 76.
 إِضَافَةُ التَّفْسِيرِ أَوْ ... التَّفْسِيرِيَّةُ,
 II. 95, *e*, rem.
 الْإِضَافَةُ الْحَقِيقِيَّةُ, II. 30, *a*; 75,
 rem.; 95, *e*.

الْإِضَافَةُ غَيْرُ الْحَقِيقِيَّةِ, II. 30, *a*;
75, rem.

الْإِضَافَةُ غَيْرُ الْحَقِيقَةِ, II. 75, rem.

الْإِضَافَةُ اللَّفْظِيَّةُ, II. 75, rem.

الْحَقِيقَةُ ... , ...

الْمَعْنَوِيَّةُ ... , ...

إِضَافَةُ الْمَوْصُوفِ إِلَى الصِّفَةِ, II. 95, *c*.

الْأَضْرَابُ, II. 184, *c*, rem.

الْأَعْرَافُ, II. 35, *b*, *β*.

أَغْنِيَّةٌ, II. 191.

أَفْعَالٌ, plur. fr., I. 305, *i*; second.

pl. fr., I. 305, *iii*, rem. *c*.

أَفْعَالٌ, plur. fr., I. 305, *ii*;

second. pl. fr., I. 305, *iii*,

rem. *c*.

أَفْعَالٌ, plur. fr., I. 271; 304, *xiv*.

أَفْعَالُ الْإِنشَاءِ, II. 42, rem. *g*, 3.

التَّعَجُّبُ ... , I. 184.

الْحَسُّ ... , II. 24, rem. *b*.

الشَّرْعُ ... , II. 42, rem. *g*, 3.

الْأَفْعَالُ غَيْرُ الْمُتَعَدِّيَةِ, I. 75.

أَفْعَالُ الْقَلْبِ, II. 24, *b*, *β*, and

rem. *c*; 181, rem. *c*.

الْأَفْعَالُ الْأَرْبَعَةُ, I. 75.

الْأَفْعَالُ الْمُتَعَدِّيَةُ, I. 75; II. 23,

rem. *a*.

الْأَفْعَالُ الْمُتَعَدِّيَةُ بِأَنْفُسِهَا, II. 23,
rem. *a*.

الْأَفْعَالُ الْمُتَعَدِّيَةُ بِغَيْرِهَا, II. 23,
rem. *a*.

أَفْعَالُ الْمَدْحِ وَالنِّمَّةِ, I. 183.

أَفْعَالُ الْمَقَارَبَةِ, II. 42, rem. *g*.

أَفْعَالُ الْيَقِينِ وَالشَّكِّ أَوْ الرَّجْحَانِ, II.

24, *b*, *β*.

إِفْعَالٌ, I. 202.

إِفْعَالٌ, I. 58.

إِفْعَالٌ, I. 202.

إِفْعَالٌ, I. 54.

إِفْعَالٌ, I. 44.

إِفْعَالٌ, adj., I. 231.

... , compar. and superl., I. 234;

derived from conjj. *ii*., *iv*., *vii*.

and *viii*., I. 235; II. 34,

rem. *b*; compar. with مَنْ

II. 48 *c*; superl. with the

genit., II. 86; 93; with إِلَى

of the subject, II. 34, rem.

a; 51, *c*; with the accus.,

II. 34; with لَ, II. 34, and

rem. *b*.

أَفْعُلُ التَّفْضِيلِ, I. 234.

أَفْعُلُ, fem. فَعْلَى, I. 295, *b*; 309,

b, *γ*.

أَفْعَلٌ, fem. فَعْلَاءُ, I. 296; 309, b, γ.

أَفْعَلٌ بِهِ, I. 184.

أَفْعَلٌ, plur. fr., I. 271, rem. b; 304, xiii.

أَفْعَلٌ, I. 58.

أَفْعَلَاءُ, plur. fr., I. 304, xxi;

309, α, β.

أَفْعِلَاتٌ, second. pl. fr., I. 305, iii.,

rem. c.

أَفْعِلَالٌ, I. 202.

أَفْعِلَالٌ, I. 203.

أَفْعِلَةٌ, plur. fr., I. 271, rem. b;

304, xv.

أَفْعِلَاءُ, I. 202.

أَفْعِلَالٌ, I. 202; 203.

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أَفْعُوْعَلٌ ...

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أَفْعِيَالٌ ...

أَفْعُوَاءُ, II. 199, b; c, rem.

أَفْعُوَاءُ, II. 199, c.

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أَفْعُو الْآلْحَايِ, I. 252; 259.

أَفْعُو الْغَامِلَةِ, I. 7, rem. a.

أَفْعُو الْقَطْعِ, I. 19, rem. f; 345,

rem. a.

أَفْعُو الْقَمُورَةِ, I. 7, rem. b; 23,

rem. a.

أَفْعُو الْمَمْدُودَةِ, I. 7, rem. b, 23,

rem. a.

أَفْعُو النَّدَاءِ, I. 368.

أَفْعُو ... , I. 19, rem. f.

أَفْعُو الْوَقَايَةِ ... , I. 7, rem. a.

أَفْعُو وَاللَّامِ, I. 345.

أَفْعُو وَاللَّامِ لِلْجَنَسِ, II. 107 a.

أَفْعُو ... , II. 107 b.

أَفْعُو إِلَى الْإِنْتِهَاءِ, II. 51, b, rem.; 52,

rem. b.

أَفْعُو إِلَى لَتَقِيَةِ الْعَامِلِ, II. 29, rem. a.

أَفْعُو إِلَى لِلْمَصَاحِبَةِ, II. 51, c.

أَفْعُو الْإِمَالَةِ, I. 6, rem. c.

أَفْعُو الْإِمْتِنَاعِ مِنَ الصَّرَفِ, I. 309, c, θ,

rem. c.

أَفْعُو الْأَمْرِ, I. 98.

أَفْعُو أَمْرٍ مَرْحُوسٍ, II. 15, d, rem.

أَفْعُو الْخَفِيفَةِ (مِنَ الثَّقِيلَةِ), II. 15,

α, β; 36, rem. c.

أَفْعُو الْمَصْدَرِيَّةِ, II. 15, α, rem. α;

88, rem.; 114.

أَفْعُو النَّاصِبَةِ, II. 15, α, β.

أَفْعُو الشَّرْطِيَّةِ, II. 6; 158, rem.

إِنْ الْخَفَّةُ (مِنْ الشَّقِيلَةِ) II. 36,

rem. e.

إِنْ النَّافِيَةِ II. 42, rem. e; 158.

إِنْ الْوَلِيَّةِ I. 367, e.

إِنْ وَأَخَوَاتِهَا II. 38, rem. a.

إِلَى الْإِنشَاءِ II. 35, a.

إِنْفِعَالٍ I. 202.

إِنْفَعَلَ I. 51.

أَنْبَتَ I. 89, 8, rem.

أَهْمِيَّةٌ II. 191.

أَيُّ التَّعَجُّبِ II. 171, rem.

الْإِطَاءِ II. 109, d.

أَيْهَا لِلْإِخْتِصَاصِ II. 38, b, rem.

ب

الْبَاءُ لِلِاسْتِعَانَةِ II. 56, rem. d.

لِلْأَلْفَايِ ... , ...

لِلتَّعْدِيَةِ ... , ...

لِلتَّعْلِيلِ ... , ...

لِلتَّعْرِضِ ... , ...

بَاءُ التَّهْدِيدَةِ ... rem. a.

الْثَمَنِ ... rem. a and d.

الْبَاءُ لِلْسَّبِيَةِ ... rem. d.

لِلظَّرْفِيَةِ ... , ...

لِلْقَسَمِ ... , ...

لِلْمَحَاجَةِ ... , ...

لِلْمُقَابَلَةِ ... , ...

لِلْمَلَابَسَةِ ... , ...

الْمَوْحِدَةِ ... , I. 1, rem. d.

لِلنَّقْلِ ... , II. 56, rem. d.

بَابُ الْفَاعِلِ وَالْمَفْعُولِ I. 74, rem.

بَحْرٍ II. 200.

بَدَّلَ II. 38, a, rem. e; 94, rem. b; 139, rem. b.

بَدَّلَ الْأَشْتِمَالِ II. 139, rem. b, 2, c.

الْأَضْرَابِ ... , ... rem. b, 2, d, a.

الْبَدَاءِ ... , ...

بَدَّلَ الْبَعْضُ مِنَ الْكُلِّ II. 139, rem. b, 2, b.

بَدَّلَ الْغَلَطُ وَالنَّسَانُ II. 139, rem. b, 2, d, b.

بَدَّلَ الْكُلِّ مِنَ الْكُلِّ II. 139, rem. b, 2, a.

الْبَدَلُ الْمُبَايِنُ لِلْمُبَدَّلِ مِنْهُ II. 139, rem. b, 2, d.

بَدَّلَ الْمَصْدَرِ مِنَ الْفِعْلِ II. 35 a, rem. a.

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بِنَاءُ II. 35, d, rem. b.

بِنَاءُ الْفَاعِلِ وَالْمَفْعُولِ I. 74, rem.

بَيَانٌ II. 94, rem. b.

بَيْتٌ II. 192.

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- تَأْكِيدُ الْمَبَالِغَةِ, I. 233, rem. c.
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 التَّائِيثُ الْأَزِمُ, I. 309, c, θ, rem. e.
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 التَّحْدِثُ, II. 35, b, β.
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 ... , intens. adj., I. 233, rem. b.
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فَعِيلٌ, inf., I. 196; fem. adj., I.

295, *b*; 309, *b*, *γ*.

فَعِيلٌ, I. 196.

فَعِيلٌ, I. 255.

فَعِيلٌ, ...

فَعُولٌ, inf., I. 196; adj., I. 231;

232, rem. *c*; 244; com. gen.,

I. 297 *a*; with accus. or *ل*,

II. 33.

فَعُولٌ, intens. adj., I. 233, rem. *b*.

فَعُولٌ, inf., I. 196; 198; plur. fr.,

I. 304, vi.

فَعُولٌ, intens. adj., I. 233, rem. *b*.

فَعُولَاتٌ, second. pl. fr., I. 305, iii.,

rem. *c*.

فَعُولَةٌ, inf., see Add. et Corrig.;

intens. adj., I. 233, rem. *c*;

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adj., I. 231; 232, rem. *c*;

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أَيَمَّا, I. 367, *c*.

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... , as حَرَفٌ عَطْفٍ, II. 52, rem. *c*.

... , conj., I. 367, *i*; with the Subj., II. 11; 15, *c*, *a*; with Perf. or Imperf. Indic., II. 15, *c*, *β*.

إِذَا حَتَّى, II. 5, rem. *c*.

حَجَا, II. 24, *b*, *β*.

حَجَا = حَجَّاجٌ, II. 242, rem.

حِذَاءَ, I. 359.

حِرُونَ, I. 302, rem. *d*.

حِرُونَ, I. 302, rem. *c*.

حَرَى, II. 42, rem. *g*, 2.

حَسِبَ, I. 92, rem. *a*; II. 24, *b*, *β*.

حَسَنَ, حَسَنَ, I. 183, rem. *c*.

حُثُونٌ, I. 302, rem. *c*.

حُثَى, II. 186, *d*.

حَضِرَ, I. 92, rem. *b*.

حَضَرِي, I. 264, rem. *b*.

حَقَّ, II. 137, rem. *b*.

حَمَّ, I. 315, *a*, rem. *a*; 316, rem.

حَمَا, حَمَى, I. 362, *e*.

الْحَمَامُ = الْحَمَى, II. 242, rem.

حَوَّبَ, I. 368.

حَوَّلَ, I. 359; II. 69, *g*, rem., *d*.

حَوَّى, I. 368.

حَيْثُمَا, إِلَى حَيْثُ مِنْ حَيْثُ حَيْثُ, I. 363.

حَيْثُمَا, II. 6.

حِينَ, I. 364, *a*.

حَيْهَلًا, etc., I. 368; حَيْهَلٌ

with accus., = مُسَرَّعًا,

II. 35, *b*, *δ*, rem. *b*.

حَيَوَةً, I. 7, rem. *d*; 214, rem. *a*.

حَيَى, I. 179, rem. *b*.

خ

خ, I. 23, rem. *d*.

خَالَ, II. 24, *b*, *β*.

خَذَّ, I. 137; 138.

خَلَا, II. 186, *c*.

خَلَّفَ, I. 359; II. 69, *g*, rem., *c*.

د

دَامَ, II. 42.

دَاوُدَ for دَاوُودَ, I. 17, *b*, rem. *c*.دَرَى, II. 24, *b*, β .

دُمْتُ, أَدُمُ, I. 93, rem.

دُونِ, دُونِ, I. 359; II. 69; =

أَمَامَ, II. 69, *g*; = بَلَا, II.56, rem. *c*; = غَيْرَ, II. 69,*e*; opposed to وَرَاءَ, II. 69, *g*.دُونَكَ = خُذْ or اَلْزِمْ, II. 35, *b*, δ ,
rem. *b*; 69, *b*.دُونَكَ = أَمَامَكَ, II. 69, *b*, rem.دِيْبَاجٍ, I. 284, rem.; 305, ii.,
rem. *b*.دِيْمَاسٍ, I. 305, ii., rem. *b*.دِينَارٍ, I. 284, rem.; 305, ii.,
rem. *b*.دِيْوَانٍ, I. 284, rem.; 305, ii.,
rem. *b*.

ذ

ذَا, I. 340; after أَتَيْهَا, II. 38, *b*;

after مَنَّ and مَأَا, II. 170;

after يَا, II. 38 *a*, rem. *d*.

ذَاتَ, II. 135.

ذَاتَ, I. 340, rem. *c*; = أَلْتَبَى, I.347, rem. *e*.

ذَاكَ, I. 342.

ذَلِكْ, I. 343.

ذَنْ, I. 362, *b*.ذُو, I. 315, *a*, rem. *a*; 316, rem.;340, rem. *c*; II. 81; = أَلَذَى,I. 347, rem. *e*; ذُو, I. 302, *e*.

ذِي, I. 340.

ر

رَأَى for رَأَى, II. 234, *a*, rem.

رَأَى ... , ... , ...

رَأَى for رَحِمَ, II. 242, rem.

رَأَى, I. 140; 176; II. 24, *b*, β .

رَاحَ, II. 42.

رَأَزَى, I. 254, rem. *d*.

رُبَّ, II. 84.

رُبَّ, رُبَّ, رُبَّ, رُبَّ, II. 84, rem. *a*.رُبَّتْ, رُبَّتْ, II. 84, rem. *a*.رُبَّمَا, I. 364, *b*; II. 84, rem. *a*and *b*.

رُبَّهَا, رُبَّهَا, II. 84.

أَلْبَرُوا, I. 7, rem. *d*, and Add.

et Corrig.

رَجَعَ, I. 91, rem. *a*; II. 42.

رَجُلٌ for رَجُلٌ, II. 246.

رَجَّحَ, I. 23, rem. *d*.

رَسَعْنِي, I. 264, rem. *b*.

رَغَدَ, I. 23, rem. *d*.

رَكَنَ, I. 91, rem. *c*.

رَمَ, I. 120, rem. *a*.

رُوحٌ, II. 135.

رَوَّاحِي, I. 259, rem.

رَوَّيْدَ, II. 35, *b*, *δ*, rem. *b*.

رُئِي for رُئِي, II. 234, *a*, rem.

رَيْثَمَا, I. 364, *c*.

زَالَ, II. 42, and rem. *a*, *b*.

زَعَمَ, I. 91, rem. *a*; II. 24, *b*, *β*.

زَكُوَّةٌ, I. 7, rem. *d*; 214, rem. *a*.

زَهَّاهُ, II. 82, *f*, rem. *b*.

زَيْلٌ = زَالَ, I. 153, rem.

صَ, I. 361, *b*; II. 8, *c*; 187, *d*.

صَاءَ, I. 183, rem. *c*.

صَافِرٌ, II. 82, *b*, rem.

صَاسَ, I. 240, rem. *b*.

سَالَ, I. 21, *d*, rem. *b*; 140;
154, rem. *b*.

السَّبَابُ for السَّبَابُ, II. 242, rem.

سَجَزِي, I. 254, rem. *d*.

سَحَرَ, II. 44, *a*, rem. *b*.

سَحَرَةٌ, ... , ...

سَفَ, II. 8, *c*, rem.

سَلَّ, I. 140, rem. *a*.

سُنُونٌ, I. 302, rem. *d*.

سَنِينٌ, ... , ...

سَوَّ, II. 8, *c*, rem.

سُودَدَ, I. 210, rem.

سَوَفَ, I. 361, *b*; 364, *d*; II. 8.
c; 187, *d*.

سَوَاةٌ, سَوَى, II. 82, *e*; سَوَى, II.
186, *b*, rem. *b*.

سَيَّ, II. 8, *c*, rem.

سَيِّمَا, I. 364, *e*; II. 186, *f*.

شَاءَ, I. 305, iii., rem. *e*.

شَامَ, I. 240, rem. *b*.

شَاكٌ, شَاكٌ, I. 240, rem. *b*.

شَامَ, I. 254, rem. *e*.

شَاهُ, I. 240, rem. b.

شَاهِدٌ, I. 304, xxix., rem. c.

شِيرَاز, I. 305, ii., rem. b.

شِبَّة, II. 82, f, rem. b.

شَدَّ, I. 120, rem. a.

أَشْرَ شَرَرْتُ, I. 93, rem.

شَعَرَ, I. 91, rem. a.

شَفَاءُ, I. 305, iii., rem. e.

شَوِي, ..., ..., ...

شَوِيَّة, I. 276, rem.

شِيَاءُ, I. 305, iii., rem. e.

شَيْب, I. 368.

شِيرَاز, I. 305, ii., rem. b.

ص

صَاح, II. 38, a, rem. c.

صَاحِب, II. 81.

صَار, II. 42.

صَح, I. 23, rem. d.

صَلَح, I. 91, rem. a.

صَلَمَ, I. 28, rem. d.

صَلَوَة, I. 7, rem. d; 214, rem. a.

صَعَانِي, I. 259, rem.

صَمَّ, I. 368; II. 15, d, rem.

ض

ضَحْوَة, II. 44, a, rem. b.

ط

طَائِي, I. 255, rem. b.

طَاع, I. 240, rem. b.

طَلِي, I. 368.

طَان, I. 240, rem. b.

طَلِق, II. 42, rem. g, 3.

طَعَن, I. 91, rem. a.

طِعْنَان, I. 203, rem.

طَفِق, II. 42, rem. g, 3.

طَق, I. 368.

طَق, ...

طَلَع, I. 91, rem. a.

طَبِخ طَبِخ, I. 368.

ظ

ظَل, II. 42.

ظَن, II. 24, b, β.

ع

عَادَ, II. 42.

الْعَالَمُونَ, I. 302, *e*.

عَامَّةٌ, II. 82, *b*, rem.; 137.

عَبْدِي, I. 264, rem. *b*.

عَبَسِي, ... , ...

عَبَسِي, ... , ...

عَتَى, I. 358, *b*; II. 52, rem. *d*.

عَدَّ, II. 24, *b*, β .

عَدَا, II. 186, *c*.

عَدَسٌ, I. 368.

عَرَّعَارٍ, I. 98, rem. *c*.

عَسَى, II. 42, rem. *g*, 2.

عَشْرَ, I. 319, rem. *a*.

عَشْرَنَ, II. 109, *b*, rem. *b*.

عَشْرِينَ, I. 254, rem. *b*.

عَلَى أَلْ = عَلَ, I. 358, rem. *c*; II. 242.

عَلَّ, يَعْلُ, I. 120, rem. *a*.

عَلَّ, I. 364, rem. *b*; II. 36, rem. *f*.

عَلَى, II. 42, rem. *g*, 3.

عَلِمَ, II. 24, *b*, β .

عَلِمَا, II. 36, rem. *f*.

عَلَى, I. 358, *c*, and rem. *a* and *c*; II. 59.

عَلَى بِهِ, II. 59, rem. *a*.

عَلَيْكَ = خُذَ or اَلْزَمْ, II. 35, *b*, δ , rem. *b*.

خُذَ = عَلَيْكَ بِ, II. 59, rem. *a*.

عَلِيُونَ, I. 302, rem. *c*.

عَمَّ, I. 23, rem. *d*.

عَمَّ, I. 142, rem. *b*.

عَمَّرَ, I. 8, rem. *b*.

عَمَّرُو, ..., ...

عَمَّا, I. 362, *e*.

عَمَّا, I. 14, *b*, and rem. *b*; 358, rem. *b*.

عَنَّ, I. 14, *b*; 358 *d*, and rem. *b*;

II. 49; in comparisons, II.

49, *d*; = بَعْدَ, II. 49, *f*;

originally a subst., II. 49, *f*, rem. *c*.

عَنَّ = أَنَّ, I. 367, *d*.

الْعِنَانُ = الْعِنَانُ, II. 242, rem.

عِنْدَ, I. 359; II. 58, rem. *b*; 66.

عِنْدَكَ = خُذَ or اَلْزَمْ, II. 35, *b*, δ , rem. *b*; 66, rem. *a*.

عَوَّضَ, I. 363.

عَوَّضَ, I. 359.

عَوَّطَ, I. 210, rem.

عَيْنَ, I. 304, xxix., rem. *c*; II. 135; 139.

عَيَّى, I. 179, rem. *b*.

غ

غَايَ, I. 368.

غَدَ, II. 82, *a*, rem.

غَدَا, II. 42.

غُدُوَّةٌ, II. 44, *a*, rem. *b*.

غَيْرَ, I. 363; غَيْرَ, II. 82, *d*;

151; غَيْرَ, II. 186, *b*.

ف

فَ with هُوَ, هِيَ, I. 89, 1, rem. *a*.

... as حَرْفُ تَرْتِيبٍ, I. 366, *b*;
II. 140; 176; 182.

... after أَمَّا, I. 367, *c*.

... marking the apodosis of إِنْ,
II. 1, *f*; 6, *c*; 17, *c*, rem.
b; 187.

... with the Subjunctive, II.
15, *d*.

... with the Genitive, II. 85.

فَبِهَا وَنَعَمْتُ, II. 56, rem. *a*.

فَتَى, II. 42, and rem. *a* and *b*.

فَصِلَ, I. 92, rem. *b*.

فَضَّلَا عَنْ, II. 49, *d*.

فَقَطَّ, I. 362, *q*.

فَلْ with the Jussive, I. 366, *c*, *a*;
II. 17, *a*.

فُلَّةٌ, II. 38, *a*, rem. *c*; 242.

فُلَانٌ, I. 353, rem. *c*.

فُلَانَةٌ, I. 309, *b*, *d*, rem. *b*; 353,
rem. *c*.

فَمَ, I. 315, *a*, rem. *a*; 316, rem.

فَمَدَّ = فَمَا, I. 351, rem.

فَمَتَّ, I. 367, *a*.

فَوَ, I. 315, *a*, rem. *a*; 316, rem.

فَوْضَوِي, فَوْضَوِي, etc., I. 210, rem.

فَوْقَ, I. 359; II. 68, rem. *b*.

مِنْ فَوْقَ, I. 363.

فَوِي, I. 358, *c*, and rem. *a*; II.

44, *b*, rem. *a*; 55; 77; =

بَيْنَ or مَعَ, II. 55, *b*.

فَيْنَةً, II. 42, *a*, rem. *b*.

ق

قَابِلَ, II. 82, *a*, rem.

قَالَ, II. 24, *b*, *β*, and rem. *c*.

قَامَ, II. 42, rem. *g*, 3.

قَبَّ, I. 368.

قَبَّلَ, I. 359; II. 69, *g*,
rem., *a*.

مِنْ قَبْلَ, I. 363.

قَبَّلَ, II. 66, rem. *c*.

قَدْ with the Perf., I. 362, *r*; II.
2; 3, *b*; 36; 187, *d*; with
the Imperf., I. 362, *r*.
كَانَ قَدْ with the Perf., II. 3, *d*.
قَدَّمَ, I. 359; II. 69, *g*, rem., *b*.
قَدَّرَ, II. 82, *f*, rem. *b*.

قَرَّرَ, I. 98, rem. *c*.
قُسِيَ, I. 304, vi., 1, rem. *a*.
قَطَّ, قَطَّ, I. 362, *s*.
قَعَدَ, I. 91, rem. *a*; II. 42, rem. *a*.
قُوسٍ, I. 368.
قِيرَامًا, I. 305, ii., rem. *b*.

ك

كَ, I. 356, rem. *c*; II. 63.
كَأ, II. 44, *e*, rem. *d*, 2.
كَأَ, ... , ... , ... , ...
كَأَنَّ, ... , ... , ... , ...
كَادَ, II. 42, rem. *g*, 1.
كَانَ, subst. verb, II. 41; 73, *a*,
rem.; 74, rem.; 131.
كَانَ with the Imperf., II. 9.
... with the Perf., II. 3, *c*;
6, *c* and *d*; after لَوْ, II. 4, *b*.
... omitted, II. 41, rem. *b*.
... redundant, II. 41, rem. *c*.
كَانَ قَدْ with the Perf., II. 3, *d*.
كَانَ وَأَخَوَاتُهَا, II. 41; 131.
كَانَ, I. 367, *d*.
كَانَ, ... , *f*; II. 36.
كَانِي, II. 56.
كَأَيَّ, II. 44, *e*, rem. *d*, 2.

كَأَيَّ, II. 44, *e*, rem. *d*, 2.
كَأَيَّنَ, ... , ... , ...
كَأَبْرُ for الْكَبِيرُ, II. 246.
كَانَعُ, I. 304, ii., 2, rem.;
309, *a*, *d*.
كَتَنَ = كَتَانُ, II. 245.
كَذَى, II. 44, *e*, rem. *d*, 3;
كَذَا وَكَذَا or كَذَا كَذَا,
ibid.
كَرِبَ, II. 42, rem. *g*, 1.
كُلَّ, I. 137; 138.
كُلَّ, II. 82, *a*; 137; 151.
كَلَّا, I. 362, *t*.
كَلْنَا, II. 83; 138.
كَلَّتْ, II. 83, rem. *b*.
كَلَّمَا, II. 6.
كَلَّتِي, II. 83, rem. *b*.
كَمُ, I. 351; II. 44, *e*, rem. *d*, 1.

كُم, for كُمْ, I. 20, *d*; 185,
rem. *d*.

كَمِيل, II. 63, rem. *b*.

كَي, I. 367, *z*; II. 11; 15, *b*.

كَيِّن, كَيِّن, كَيِّن, II. 44, *e*,
rem. *d*, 2.

كَد = كَد, I. 152, rem.

كَفَّ, كَفَّ, I. 364, *f*; II. 6.

كَلا, I. 367, *z*; II. 11; 15, *b*.

كَيْمَا, II. 15, *b*, rem. *b*.

كَيْمَا أَنْ, ... , ...

كَيْمَا = كَيْمَا, I. 351, rem.

ل

ل for لَّ, I. 21, *c*.

ل for ل, I. 366, *c*, *a*; II. 17 *a*,
and rem. *b*.

ل, I. 21, *c*, *β*; 361, *c*; 362, *f*;
II. 8, *c*, rem.; 36, and
rem. *e*; 62, rem. *a*; 125;
127, *b*; 180; 190; with the
Energetic, II. 19, *a* and *c*;
with هُوَ, هِيَ, I. 89, 1, rem. *a*.

ل for ل, prep., I. 356, rem. *b*;
II. 53, *d*, rem.

ل, prep., I. 21, *c*, *a*; 356, *c*, and
rem. *b*; II. 53; 77; instead
of the Accus., with the finite
verb, II. 31, rem.; with the
infinitive, II. 29; with the
participles, II. 31; with ver-
bal adjj., II. 33.

ل with the Subjunct., I. 366, *c*;
II. 11; 15, *b*.

ل with the Jussive, I. 366, *c*; II.
17, *a*.

لَ, I. 362, *u*; II. 155; 184, *a*;
187, *d*, rem. *b*; with the
Perf., as optative, II. 1, *f*;
in oaths, asseverations, etc.,
II. 161; with the Imperf.,
II. 8, *e*, rem. *a*; with the
Jussive, II. 17, *b*; 20; with
the Jussive and Energetic,
II. 19, *b*; 20; 163.

لَ after a previous negative, II.
1, *e*, rem.; 160; 180.

لَ after غَيْرَ, II. 82, *d*, rem. *a*;
after غَيْرَ, بَلَا, and دُونَ, II.
160, rem. *a*.

لَ for لَ, II. 82, *d*, rem. *b*.

لَ redundant with أَنْ, after verbs
of forbidding, fearing, etc.,
II. 162.

لَ, II. 184, *c*.

لَا سِيَمًا, I. 364, *e*; II. 186, *f*.
 لَا غَيْرُ, II. 82, *d*.
 لَا يَكُونُ, as an exceptive, II. 186, *e*.
 لَأَنَّا, I. 367, *d*; II. 15, *b*.
 لَيْسَ, I. 367, *e*.
 لَأَنَّ, I. 367, *d*; II. 15, *b*.
 لَئِنْ, I. 367, *f*; II. 36.
 لَا تَ, I. 182, rem. *b*; II. 42, rem. *e*.
 لَا عَ, I. 240, rem. *b*.
 لَا كَ, for لَكِنْ, II. 241, rem. *a*.
 لَا نَ, for أَلَا نَ, II. 242.
 لَا هَ, for لِلَّهِ, ...
 لَا هُمَ, for اللَّهُمَّ, ...
 لَا يَمُنُّ اللَّهُ, I. 19, rem. *b*.
 أَلْبَ, I. 93, rem.
 لُدُ, I. 358, *f*.
 لَدَا, ... , ... , and rem. *a*; II. 58.
 لَدُنَّ, I. 358, *f*, and rem. *b*; II. 58.
 لَدَى, ... , ... , and rem. *a*; ... ; 66, rem. *a*.
 لَعَلَّ, I. 364, rem. *b*; II. 42, rem. *g*, 2, *a*; with accus., II. 36, rem. *f*; with genit., *ibid*.

لَعَلَّمَا, II. 36, rem. *f*.
 لِعِنْدِ, II. 70, rem. *b*.
 لَقَدْ, II. 62, rem. *a*.
 لِكِنَّ, لِكِنَّ, I. 367, *k*; II. 184, *b*; with accus., II. 36.
 لِكَيْلَا, I. 367, *z*; II. 11; 15, *b*.
 لِلَّهِ, expressing admiration, II. 53, *b*, rem. *e*.
 لِلَّهِ دَرَهُ, expressing admiration, II. 53, *b*, rem. *e*.
 لَمْ, I. 362, *v*; with the Jussive, II. 12; 18; 187, *d*, rem. *b*.
 لَمَّا, not yet, I. 362, *o*; with the Jussive, II. 12; 18.
 لَمَّا, after, with the Perf., I. 367, *l*.
 لَنْ, I. 362, *x*; II. 11; 15, *a*, *a*; 156; 187, *d*.
 لَوْ, hypothet., I. 367, *m*; II. 188; with two correlative clauses, II. 4; optative, II. 188, rem. *a*.
 لَوْ أَنَّ, II. 4; 188, rem. *b*.
 لَوْلَا, ... ; 127, *g*; interrog., II. 169.
 لَوْلَمْ, II. 4.
 لَوْمًا, interrog., II. 169.

لَيْالٍ, I. 304, xxiii., 3, rem.
لَيْتَ, I. 364, rem. *b*; with the
accus. II. 36, rem. *f*.
لَيْتَمَا, II. 36, rem. *f*.
لَيْسَ, verb, I. 182; II. 42, and
rem. *a*; 159, *a*; negative
particle, II. 159, *b*; 187, *d*;

exceptive, II. 186, *e*; with
pronom. suffixes, *ibid*.

لَيْسَ إِلَّا, II. 186, *a*, rem. *f*.
لَيْسَ غَيْرُ, II. 82, *d*.
لَيْمَ اللَّهُ, I. 19, rem. *b*.
لَيْمَنَ اللَّهُ, ... , ...

م

م, I. 23, rem. *d*.
م for م, in pause, II. 228, rem. *a*.
م or م = مَا, I. 351, rem.
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مَجْزِي, I. 221, rem. *b*.

مَجْمَع,

مَدْرُوف, I. 241, rem.

مَذْرُوبَان, I. 299, rem. *b*.

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مَسْقَط,

مَسْكِن,

مِشْرَاق, I. 226, rem.

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مَغْزَل, I. 228, rem. *a*.

مَغْرُق, I. 221, rem. *b*.

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نَا = خُذَ, نَا, I. 368, rem. *d*.

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وَمَقَى, I. 142, rem. *a*.

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III. ENGLISH AND LATIN TECHNICAL TERMS (INCLUDING SOME ARABIC, EXPRESSED IN ROMAN LETTERS), GRAMMATICAL FORMS, CONSTRUCTIONS, ETC.

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ADDENDA ET CORRIGENDA.*

VOLUME I.

§. 1, rem. *b*. The use of ڨ ڨ for ڨ ڨ (*f*), and of ڨ ڨ for ڨ ڨ (*k*) is not restricted in the earliest times to African Mss.

§. 1, rem. *d*, at the end. In some old Mss. ڨ has only *one* point above, ڨ; in others we find ڨ ڨ, and even ڨ ڨ, for ڨ ڨ (*k*).

§. 4. In the oldest Mss. of the ڨor'ān, the vowels are expressed by *dots* (usually red), one above for fetha, one below for kësra, and one in the middle, on the line, for damma.

§. 4, rem. *a*. As ڨ is a small ڨ, it is likely that ڨ and ڨ are nothing but corrupted forms of ڨ and ڨ or ڨ.

§. 7. The diphthong *ai*, when final, is often marked in old Mss. by the letters ڨ suprascript; e. g. ڨ ڨ ڨ, i. e. ڨ ڨ *yèdai*, not *yèdā* (see rem. *b*).

§. 7, rem. *d*. Other examples are ڨ ڨ ڨ, ڨ ڨ ڨ, ڨ ڨ ڨ, for ڨ ڨ, etc.; and ڨ ڨ ڨ, ڨ ڨ ڨ, for ڨ ڨ; all in Mss. and Edd. of the ڨor'ān.

§. 8. In old Mss. of the ڨor'ān, the tènwin is similarly expressed by doubling the dots which represent the vowels; ڨ = ڨ, ڨ = ڨ, ڨ = ڨ.

§. 9. Older forms of the gèzma are ڨ and ڨ, whence the later ڨ, instead of the common ڨ or ڨ. In some old Mss. of the ڨor'ān a small horizontal (red) stroke is used, ڨ.

§. 10, rem. Add: "and over the šlif makšūra, e. g. ڨ ڨ ڨ, ڨ ڨ ڨ, for ڨ ڨ, ڨ ڨ ڨ."

§. 11, rem. *e*. In the oldest Mss. of the ڨor'ān, tèsdid is expressed by ڨ or ڨ, which, when accompanied by kësra, is some-

* A few of these are due to friends, such as Professor Krehl of Leipzig and Professor A. Müller of Halle.

times written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *šedda*; ـَ alone may be = ـَـ , etc.

§. 14, *b*, rem. *b*. Read: "Similarly we find إِنْ لَّا for إِنْ لَّا (*if not*), إِنْ مَّا for إِنْ مَّا (*if, with redundant مَّا*), and occasionally أَنَّ مَّا for أَنَّ مَّا (*that, with redundant مَّا*)."

§. 15, rem. *b*. The form ـِـ for ـِـ is sometimes found in other Mss. besides African. In the oldest Mss. of the *Ḳor'ān*, *hêmza* is indicated by doubling the vowel-points; e. g., $\text{الْقُرْآنُ} = \text{الْقُرْآنُ}$, $\text{الْمُؤْمِنُونَ} = \text{الْمُؤْمِنُونَ}$. It is also marked in such Mss. by a large yellow or green dot, varying in position according to the accompanying vowel (see above, note on §. 4).

§. 18. In the oldest Mss. of the *Ḳor'ān* the *waṣl* is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient *Magribi* Mss. the stroke is used, with a point to indicate the original vowel of the elided *ēlif*; e. g., $\text{أَلْحَيَّةُ} = \text{أَلْحَيَّةُ}$, i. e. أَلْحَيَّةُ ; $\text{رَفِى سَبِيلِ اللَّهِ}$, i. e. $\text{رَفِى سَبِيلِ اللَّهِ}$. Hence even in modern African Mss. we find أَلْحَيَّةُ instead of the usual أَلْحَيَّةُ .

§. 22, rem. *b*. In some old Mss. of the *Ḳor'ān*, *mèdda* is expressed by a horizontal (yellow) line, ـَـ .

§. 23, rem. *d*. At the end of this note we might have remarked that مَّا is written over a word with double vocalisation, to denote that both vowels are correct. This is مَّا , *together*. لَعَلَّهْ over a word on the margin implies a conjectural emendation, لَعَلَّهْ *perhaps it may be*.

§. 31. Read: "that the antepenult is long by nature or position."

§. 41, rem. *c*, l. 7. Add: "or "to shell peas" and "to shell a fort"."

§. 45, rem. *c*. Another shade of meaning (الْكُتْبُ , *deprivation*) may be exemplified by such words as أَخْفَرُ *to break one's compact*, or *violate one's engagement, with a person*; أَشْكَى *to remove one's cause*

of complaint; أَغْجَمَ الْكِتَابَ he pointed (the text of) a book, literally, he took away its عَجْمَة, obscurity or want of clearness.

§. 89, 1, rem. *b*. After أَنْ insert اَنْ, which has disappeared by accident.

P. 60, l. 21. Read بَلَّيْتِ.

§. 91, rem. *c*. Read بَرَّكُنْ and رَكِّنْ.

§. 120, rem. *c*, l. 9. Read اسْتَسْرَرْتُ.

§. 142, l. 4. Read اَيْلِدْ.

P. 90, l. 3, read يَلْبَسْ; l. 14, read يَلْبَسْ.

§. 176. rem. *a*. Here the form رَأَى should have been mentioned; and in rem. *b*, its passive رِيءَ.

§. 182, rem. *a*. The Assyrian seems also to have the word *ieu*, with its negative *lā ieu*, in the double sense of 'to be' and 'to have.'

§. 196. The additions which can be made to this list are, I believe, few and unimportant. Some authority may be found, for example, for the following forms.

[رَهَبَاءُ, as فَعْلَاءُ.]

[رَهَبَوْتِي, رَحْمَوْتِي, جَبَرَوْتِي, as فَعْلَوْتِي.]

[أَلْوَكَّةُ, as فَعُولَةٌ.]

§. 202. To the forms under II. may be added

[تَهْلُوكُ, as تَفْعُولُ.]

Here the vowel of the first syllable seems to have been assimilated to that of the second, تَفْعُولُ for تَهْلُوكُ.

§. 221, rem. *b*, at the end. The vowel of the first syllable is variable in مَخْدَعُ, also مَخْدَعُ and مَخْدَعُ, a place of hiding or concealment, a small room or closet. See §. 228, rem. *a*; and compare the variations in مَجْسَدُ a garment worn (by a woman) next the skin; مَقْهَفُ a book, a copy of the Kor'an; and مَطْرَبُ a robe with ornamental borders.

§. 228, rem. a. Add جَمْرٌ a vessel for fumigating, a censer, =
جَمْرٌ.

§. 230, rem. c, l. 3. Read رَحْمَةً.

P. 157, l. 2, read مِثْنَاتٌ ; l. 3, مِثْنَيْنِ ; l. 17, دَاهِيَةٌ ; l. 18, بَاقِعَةٌ ;

l. 24, فَعُولٌ.

§. 255, rem. a, l. 7. Read خَرَفِيٌّ.

§. 270, rem. a, l. 4. Read قُذِّيعٌ.

§. 281. Read أُبَى.

§. 288. After bitumen add (قَارٌ).

P. 202, last line. Delete a.

P. 228. The REM. should be placed after 2.

P. 249, l. 18, read أَيِّمٌ ; l. 19, read حَيْطٌ.

P. 260, l. antepenult. Read نَسَائِجَاتٌ.

P. 270, l. 20. Read إِنْ.

§. 325, rem. a. The strange spelling of مَائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Kor'ān. The l was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the (f).

§. 340, rem. a. The و may have been inserted in order the more easily to distinguish أَلَى and أَلَاءَ from إِلَى and إِلَاءَ.

P. 300, l. 10, read نِإِ ; l. 16, read أَلَى.

§. 348. مَنْ is vulgarly pronounced مِّنْ.

P. 319, l. 14. Read حَيْجَةٌ.

P. 328, l. 15. Read نَحْ.

§. 368, rem. a, l. 1. Read : "is often written."

P. 332, col. 1, last line. Read قَاتِلَةٌ.

P. 333, col. 1, l. 7. Read قَتَلْنَا.

P. 336, l. antepenult. Read أَمْدَدًا.

P. 339, viii. Pass. Read مُوتِنَرٌ.

VOLUME II.

§. 10. Read (يَكُونُ).

P. 70, last line. Read: "connected by وَ or أَوْ."

P. 332, l. 6. Read: "to a negative clause (except مَا, §. 169)."

I shall feel thankful to any persons who may make use of this work, whether as teachers or learners, for such corrections and observations as may occur to them.

W. WRIGHT.

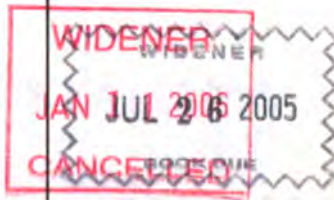
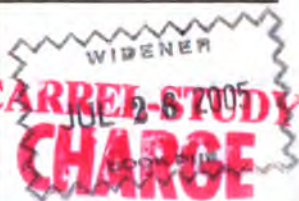
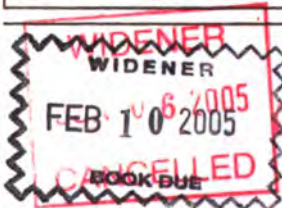
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